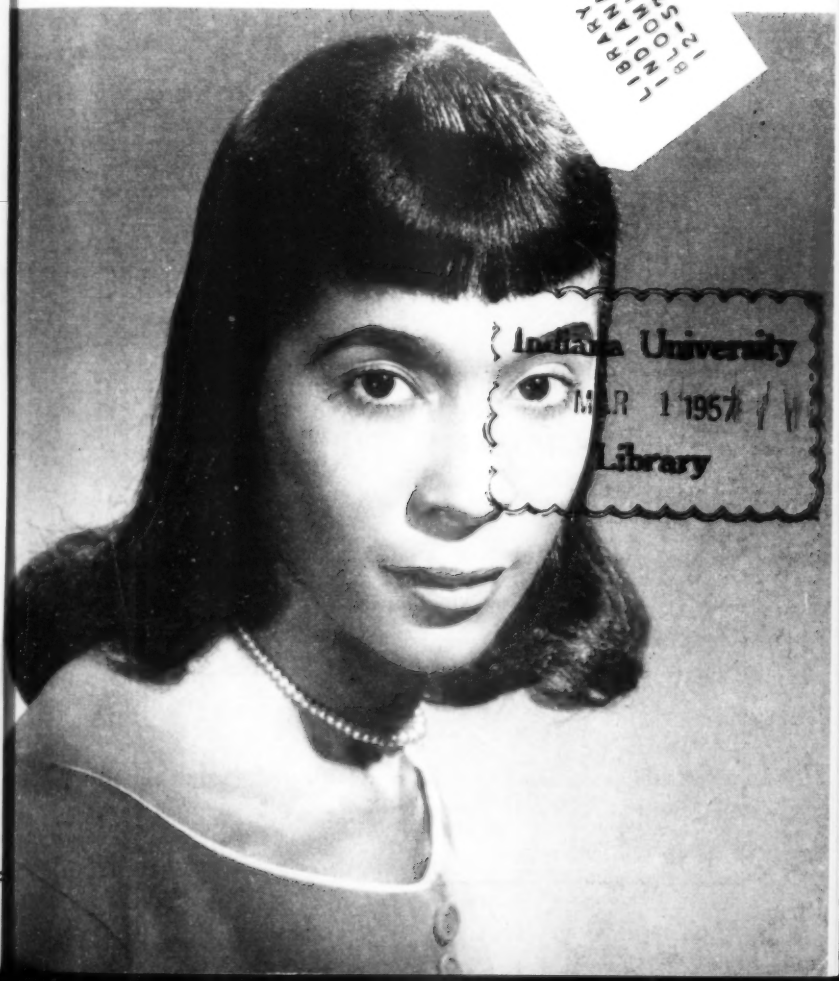
The CRISIS

FEBRUARY, 1957



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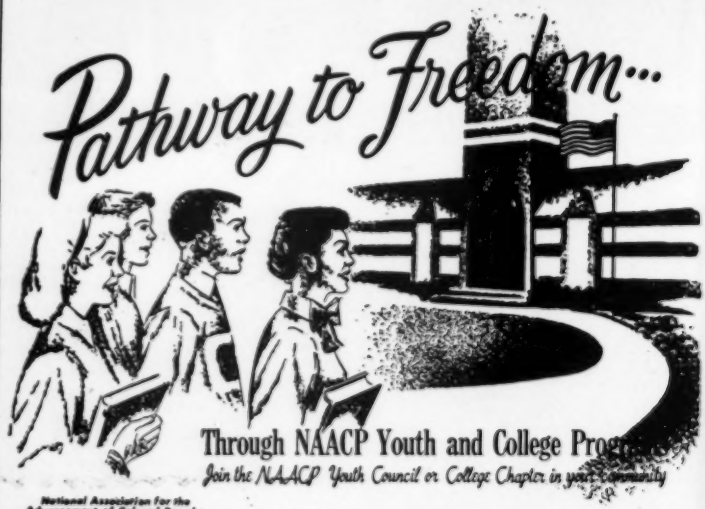

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THE CRISIS

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A RECORD OF THE DARKER RACES

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IN THIS ISSUE

February, 1957

COVER
Jean Richards of New York City—Photo by Layne's Studio.

THE NEW NEGRO HISTORY—*By John Hope Franklin* 69

BOOKS BY NEGRO AUTHORS IN 1956—*By Arthur B. Spingarn* 76

IF I WERE INVITED BACK TO BIRMINGHAM—*By Roland B. Gittelsohn* 83

EDITORIALS 98

DEPARTMENTS

LOOKING AND LISTENING 89

ALONG THE NAACP BATTLEFRONT 100

BRANCH NEWS 107

COLLEGE AND SCHOOL NEWS 114

BOOK REVIEWS 119

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Samuel Cooper

ELEVENTH *fully-paid-up NAACP life member in the Kaplan family is Barry Green, 2½, grandson of Kivie Kaplan of Boston, Massachusetts, co-chairman of the NAACP life membership committee. Barry is the son of Mr. Kaplan's younger daughter, Mrs. Albert I. Green and her husband, Dr. Albert I. Green, both NAACP life members.*

■ **The future function of the new Negro history is to provide all America with a lesson in the wastefulness and the wickedness of human exploitation and injustice**

The New Negro History

By John Hope Franklin

DURING the last two decades some significant changes have taken place in the writing, teaching, and study of the history of the Negro in the United States. On almost every side there has been a remarkable growth of interest in the history of the Negro. Of equal importance has been the modification of the approaches of those who have participated in writing the history. It is not necessary to evaluate precisely the impact of these developments to state, at the outset, that they have great relevance to any understanding of the rapidly unfolding developments in human relations in the United States.

In discussing the history of a people one must distinguish between what has *actually* happened and what those who have written the history have *said* has happened. So far as the *actual* history of the American Negro is concerned, there is nothing particularly new about it. It is an exciting story, a remarkable story. It is the story of slavery and freedom, humanity and inhumanity, democracy and its denial. It is tragedy and triumph, suffering and compassion, sadness and joy. The *actual* history of the Negro is David Walker in 1828 calling on his people to throw off the shackles of slavery by any means at their command. It is Robert Smalls in 1863 delivering a Confederate vessel into the hands of United States forces. It is Booker T. Washington electrifying a Southern audience and hammering out a program of accommodation and adjustment in a section inflamed by racial intolerance. It is W. E. B. Du Bois providing intellectual inspiration to a despairing people and charting the course for the future. It is Thurgood Marshall calling on the Supreme Court to strike down the pernicious and un-American doctrine of "separate but equal." It is all these things

---

DR. JOHN HOPE FRANKLIN, *chairman of the department of history at Brooklyn College, New York, is one of America's outstanding historians. His most recent book is* The Militant South, *a provocative study of Southern bellicosity and militancy as an important factor in bringing about the Civil War.*

and more, emblazoned indelibly on the national record to be seen by all who would care to look.

But Negro History is more than the exertions of Negroes in their behalf. It is Governor Hammond of South Carolina declaring that slavery is the best thing that has ever happened to the Negro people. It is Roger B. Taney denying freedom to Dred Scott. It is Abraham Lincoln issuing the Emancipation Proclamation. It is Joel and Arthur Spingarn working to organize the National Association for the Advancement of Colored People. It is the United States Supreme Court striking down segregated public schools. It is the White Citizens Councils, aptly called the "uptown Ku Klux Klan," stoning Autherine Lucy at the University of Alabama. It is Walter George, President Eisenhower's special representative to the NATO countries, leading the Senate fight to discredit the Supreme Court decision. Thus, Negro history is more than the overt actions of Negroes. It is also America's treatment of the Negro. It is the impact of forces and events affecting the lives of Negroes in countless ways.

These things are and have been; and no amount of dishonesty in the writing of history, no amount of specious propaganda designed to distort and misrepresent, can ever change them. These things do not constitute the New Negro history. They are new only in the sense that today's events are different from yesterday's; and every passing era during the past three centuries has witnessed a new stage in the struggle for freedom and human equality in the United States.

DRAMATIC CHANGES

But it is all too clear that what has actually happened is one thing, and what has been described by writers of history as having happened is quite another thing. The changes that have occurred in the writing of the history of the Negro are as significant and, in some ways, even more dramatic than the very events themselves that the writers have sought to describe.

A century ago one of the South's most distinguished scientists, in discussing diseases peculiar to the Negro, wrote a lengthy treatise on dreptomania, the malady that gave Negroes a compulsion to run away. He showed, to the apparent satisfaction of his many readers that whenever Negroes disappeared from the plantation it was not because they were unhappy or dissatisfied but because they were afflicted with a dread disease that forced them to run away. This was, he argued, a historical fact, running back into the history of Negroes for centuries. This and many similar unsupported and fantastic claims became a part of the *written* history of the Negro in the United States. At about the same time and, indeed, for many ensuing decades, a host of writers described Negroes as happy with their lot as slaves; and they claimed that to emancipate them would not only be a tragedy but un-Christian as well. In the generation following the Civil War several historians expressed the greatest grief that Negroes had been emancipated, for, they argued, it would be only a matter of time—a few decades at the most—and all Negroes would disappear. History, they claimed, clearly demonstrated

that Negroes could not survive as free men.

Even the so-called scientific historians showed little inclination to use the materials of history for any purpose other than to support their own predilections, prejudices, and earlier commitments. Thus, they wrote at length about the childish nature of Negroes as displayed during slavery, their cowardice and ineffectiveness during the Civil War, and their barbarity and prodigality after emancipation. Even in the present century and *even in our own time* they have, with remarkable effectiveness, described the Negro as a beast, have worked assiduously to justify and even to glorify Negro slavery, and have described the period since emancipation as one of unmitigated woe for Negroes and of inconvenience for whites.

NEGRO HISTORY DISTORTED

The effect of this kind of written history has not only been far-reaching but deadly. It has provided the historical justification for the whole complex of mischievous and pernicious laws designed to create and maintain an unbridgeable gulf between Negroes and whites. It was the basis for a query put to a Negro by a white woman, "refined and educated," in Montgomery, Alabama, a few years ago. When she asked in all seriousness, if it were possible for a Negro with no admixture of white blood to learn anything in college, the Negro was reminded of the child who had horrible nightmares because he had seen too many murder mysteries on television. He began his reply by suggesting that she had been reading too many fairy stories parading under the guise of "authentic histories." And the deadly effects of such propaganda have been spread in all directions, pervading Northern communities and even countries abroad. The effects could be seen a few months ago in Heidelberg when a German was moved to observe that the American denazification program in his country not only permitted American white supremacy doctrines to flourish but, in some instances, encouraged such doctrines.

Negroes generally have not had any illusions about the distortions of their history, and they have not been unduly influenced by them. Those who have been articulate have consistently and bitterly resented the systematic efforts to misrepresent their role in history or to deny them membership in the human family, to say nothing of first-class American citizenship. When John Russwurm issued the first Negro newspaper in 1827 he touched on this point when he said, "We wish to plead for our cause. Too long have others spoken for us. Too long has the public been deceived by misrepresentations, in things which concern us dearly. . . . We form a spoke in the human wheel, and it is necessary that we should understand our dependence on the different parts, and theirs on us, in order to perform our part with propriety." In 1851, when William C. Nell brought out his history of Negroes in the Revolution and the war of 1812, he declared, "I yield to no one in appreciating the propriety and pertinency of every *effort*, on the part of colored Americans, in

all pursuits, which, as members of the human family, it becomes them to share in. . . ."

The baleful effects of the propaganda of history on the one hand and what one historian has aptly called "the conspiracy of silence" on the other were deeply understood by George W. Williams who devoted many years to research and writing and published in 1883 the first serious history of the Negro in the United States. "Not as a blind panegyrist of my race," he asserted, "nor as a partisan apologist, but for a love for *'the truth of history'* I have striven to record the truth. . . . My whole aim has been a write a thoroughly trustworthy history; and what I have written, if it have no other merit, is reliable." Williams was painfully aware that too many of the histories published in his own day fell far short of reliability where Negroes were concerned. And he knew all too well the uses to which distorted history and irresponsible propaganda were put in the establishment of second-class citizenship for Negroes. He was determined to combat them with the weapon of indisputable truth. His success for the period in which he worked was nothing short of phenomenal.

EXPLODING THE MYTHS

It was an appreciation such as Nell and Williams had that caused Dr. Carter G. Woodson to found the Association for the Study of Negro Life and History more than forty years ago. The work of Dr. Woodson and the Association in those early years may be regarded as launching the era of "The New Negro History." Dr. Woodson and his associates went about the task of exploding the myths of Negro history and of putting the Negro in his rightful place in the history of this country. And they did it with as much precision and system as those who sought to tear the Negro out of any meaningful context of American history. This was no small undertaking. By the time Dr. Woodson began his work, the system of second-class citizenship, with its trappings of segregation and disfranchisement, was functioning effectively. It had, moreover, been buttressed by the sanctions of respectable religious and political institutions. And it had received the blessings of a great body of intellectual rationalizations.

The story of the work of Dr. Woodson and the Association is well known and does not need to be recounted here. It should be recalled, however, that the problem of restoring the Negro to his proper place in the nation's history was attacked on a wide front. Recognizing the indisputable fact that the distortion of Negro history prevailed at every level of society and in almost every facet of American life, Woodson proceeded to correct the defects at these numerous points. His own scholarly books and monographs and the works of several others, including W. E. B. Du Bois, provided the grist for the Negro history mill. *The Journal of Negro History* projected the new approach to every part of the world where history was seriously studied. The Association and its branches proceeded to carry out a campaign at the grass-roots to revise the role of Negro history in the

minds of the most ordinary laymen of the community. The *Negro History Bulletin* extended the new Negro history into the lower grades in the schools. Negro History Week popularized Negro history in a variety of ways.

This was, perhaps, the most far-reaching and ambitious effort to rewrite history that has ever been attempted in this country. But it was more than an attempt to rewrite history. It was a remarkable attempt to rehabilitate a whole people—to explode racial myths, to establish a secure and respectable place for the Negro in the evolution of the American social order, to develop self-respect and self-esteem among those who had been subjected to the greatest indignities known in the Western world. Finally, it was a valiant attempt to force America to keep faith with herself, to remind her that truth is more praiseworthy than power, and that justice and equality, long the stated policy of this nation, should apply to all its citizens and *even* to the writing of history.

WOODSON'S IMPACT

But the most significant intellectual result of the work of Dr. Woodson and the movement he founded lies in the impact on the writing of American history in general and on the writing of the history of the Negro in particular. Within the last two decades there has been a most profound and salutary change in the whole approach to the history of human relations in the United States. In the process the New Negro History has indeed come into its own.

It would be foolhardy to the point of creating a new myth to suggest that the Woodson movement enjoys exclusive responsibility for the new Negro history. This is a phenomenon caused by many factors among which Dr. Woodson and the work of the Association for the Study of Negro Life and History are significant and primary. The legal and political drive for first-class citizenship is another factor. The remarkable changes in the economic and social conditions among Negroes are another. The work in the other social sciences in exploding numerous racial myths is another. Then, one must recognize the powerful effect of two world wars and the significant improvement in the status of peoples of color throughout the world. There is, also, the sense of guilt shared by many white Americans for three centuries of injustice and inhumanity in their treatment of Negroes. Finally, there is the factor of time. The passing of the years has removed the people of this country from the period when the race question was dealt with in the bloodiest terms; and these years have given Americans a new perspective from which to view the Negro and his role in American history. These and perhaps many other factors have brought forth this new Negro history.

Stimulated by the numerous forces that have been at work over the past generation, the writing of the history of the Negro in the United States has come into its own. In quantitative terms alone the results have been most impressive. White and Negro historians, Northern and Southern historians, Japanese and

Dutch historians have turned their attention to the study of the history of the Negro in the United States. And they have produced an enormous quantity of studies of various aspects of Negro life. In books, monographs, learned journals, popular magazines, and newspapers they have shared with the world their findings regarding the American Negro's past. Within the past decade, no less than a half dozen general histories of the Negro have appeared, compared with only one during the preceding twenty-five years. Every major historical association in this country in the past ten years has given considerable attention to subjects related to Negro history at its annual meetings. Newspapers, North and South, run feature stories on some phase of the history of the Negro, and several of the mass circulation magazines have featured the history of the Negro in recent years.

TODAY'S HISTORY FACTUAL

For the first time in the history of the United States, there is a striking resemblance between what historians are writing and what has actually happened in the history of the American Negro. A Northern white historian has laid bare the sordid details of slavery and has described it as the barbaric institution that it actually was. Another has described with telling effectiveness the numerous revolts of Negroes against slavery. A Southern white historian, after making due public apology for having once called Negroes "darkies," has proceeded to prove that during the Civil War slaves did everything possible to betray their masters and destroy the institution of slavery. Another has written with remarkable understanding and insight and has produced perhaps the best account in print of the Negro during the Reconstruction of a Southern state. One Negro historian has proved conclusively that Negroes did not have their freedom handed to them but fought for it with blood, sweat, and tears. Another, writing about the late nineteenth century, has described with vivid detail how even in the North there was no real desire to promote freedom and equality and how even the respectable elements of society joined in the general program of degrading the Negro. Historians of both races and both sections have contributed to establishing the fact that avarice and vice, honesty and virtue, and other human qualities are bi-racial; and that far from being men of unsullied virtue, those who have inveighed against the Negro have themselves frequently been villainous and hypocritical.

The new Negro history, then, is the literary and intellectual movement that seeks to achieve the same justice in history that is sought in other spheres. Moreover, it gives strength and support to the other efforts that today seek equality and freedom. To be sure, it has had to continue to struggle against those who persist in distorting history, for these latter elements have by no means given up their fight. But the new Negro history says to America that its rich heritage is the result of the struggles of all its peoples, playing the roles that conditions and cir-

cumstances have permitted them to play. These roles cannot be evaluated in terms of race. Rather, they must be judged in terms of their effect on the realization of the great American dream. In this context the role of the Negro in America is not only significant in itself but central in the task of fulfilling the nation's true destiny. This is the message of the New Negro history, and it is being carried forth with great effectiveness by an increasing number of able messengers.

INFLUENCE OF HISTORY

No one can properly evaluate the influence of history on the minds of men. But one can say that through the ages history has been an important instrument in shaping the course of human affairs. It gave to Prussians that appreciation for the military prowess by which they were known for centuries. It has given to Americans a deep appreciation for the historic foundations of democratic principles. It has given to Negroes a sense of self-esteem and self-respect that has sustained them in their darkest hours. The future function of the new Negro history is even more important. It can and, in time, will provide *all America* with a lesson in the wastefulness, nay, the wickedness of human exploitation and injustice that have characterized too much of this nation's past. This is a lesson that must be learned if we are to survive and if we are to win the respect and admiration of the other peoples of the world. The new Negro history also provides all America with an inspiring lesson in human potentialities and a profound basis on which to build a better America. It is to be hoped that neither this great lesson nor this great inspiration will be lost in the years that lie ahead.

RACIAL SUPERIORITY

"All peoples have been pleased to regard themselves as superior, but few have identified their superiority with the color of their skin. And since the great majority of the world's population are what Americans call colored, and considered naturally inferior, it becomes necessary to repeat that this attitude is strictly a prejudice, inconsistent with the principles of democracy and Christianity, and with no scientific basis whatever. . . . The 100 per cent American today is a parvenu who owes 99 per cent of his civilization to a mongrel antiquity."

Herbert J. Muller—*The Uses of the Past* (Oxford, 1952)

■ **This is the twenty-first annual summary, with paragraph reviews, for the guidance of *Crisis* readers**

Books by Negro Authors in 1956

By Arthur B. Spingarn

THIS résumé (the twenty-first annual one published in *The Crisis*), following the practice adopted in previous years, notices all books and selected pamphlets in English by colored authors (in accordance with the United States definition of "colored") published during 1956 that have come to the compiler's attention. It includes a few that appeared in 1955 seen too late to be included in that year's résumé. It is necessarily incomplete and, as, heretofore, omits mention of works in foreign languages (except those written by natives of the United States) many of them important.

No comments are made on books that have been reviewed in *The Crisis* (other than to indicate where such reviews may be found), or on the listed pamphlets.

ARTHUR B. SPINGARN *is president of the NAACP. One of his serious interests is the collection of books by Negro authors.*

I. BOOKS

ABRAHAMS, PETER: A Wreath for Udomo. New York: Alfred A. Knopf. 355 pp $3.95

Reviewed in The Crisis for December 1956 at page 634.

ADAMS, EFFIE KAYE: Experiences of a Fulbright Teacher. Boston: The Christopher Publishing House. 215pp $3.75

Superficial records of experiences in Pakistan, India, and the Middle East.

AKPAN, NTIEYONG U.; Epitaph to Indirect Rule. London: Cassell & Company, Ltd. 204pp 12s 6d ($1.75)

A discourse on local government in Africa by a Nigerian administrative officer.

ANDERSON, MARIAN: My Lord, What A Morning! An autobiogaphy. New York: Viking Press. 312pp $5.00

Reviewed in The Crisis for December 1956 at page 631.

ANTHONY, JAMES K.: Three Shades of

Blue. New York: Vantage Press. 63pp $2.00

A volume of verse, the first published work by the assistant professor of geography at Southern University

ARMSTRON, HENRY: Gloves, Glory and God. New York: Fleming H. Revell Co. 256pp $2.95.

The autobiography of a famous champion prize fighter now an ordained Baptist minister.

BAILEY, EDNA SHANDS: Autumn Leaves. A family book of poems, facts and fiction. Martha, Tennessee: The author. 93pp $2.00.

A vanity book.

BALDWIN, JAMES: Giovanni's Room. A novel. New York: The Dial Press. 248pp $3.00

Reviewed in The Crisis for February 1957 at page 123.

BAXTER, WILLIAM H.: Plain Pointed Practical Preaching. Old Fashioned Chautauqua Sermons. New York: Greenwich Book Publishers. 312pp $4.50

Seventy naive sermons by a layman.

BELL, WILLIAM K.: 15 Million Negroes and 15 Billion Dollars. New York: William K. Bell Publications. 147pp $1.50

How the increased financial strength of Negroes can help the group, economically, socially, spiritually, and politically.

BRADLEY, DAVID HENRY, SR.: A History of the A.M.E. Zion Church. Part I. 1796-1872. Nashville, Tennessee: The Pantheon Press, 183pp $3.25

The first volume of a projected new and much needed history of the A.M.E. Zion Church by the editor of its Quarterly Review.

BROONZY, WILLIAM: Big Bill Blues. William Broonzy's story as told to Yannich Bruynoghe. New York: Grove Press. 139pp $3.00

A racy account of an early Mississippi blues singer and his associates, with a discography of his many records.

BROWN, STERLING, A., editor, with others: The Reader's Companion to World Literature. New York: New American Library. 493pp $.50; The Dryden Press, Inc. $2.50

Information about books, authors and writers generally from the earliest times to the present, arranged alphabetically.

BROOKS, GWENDOLYN: Bronzeville Boys and Girls. New York: Harper & Bros. 40pp $2.00

A delightful volume of poetry for children by a Pulitzer Prize poet. Illustrated.

BUTCHER, MARGARET JUST: The Negro In American Culture. Based on material left by Alain Locke. New York: Alfred A. Knopf. XI+294pp $4.50

Reviewed in The Crisis for December 1956 at page 632.

CARRERE, MENTIS: Man in the Cane. New York. Vantage Press. 160pp $2.95

A novel about an attempted lynching frustrated by courageous action.

CHILDRESS, ALICE: Like One of the Family. Conversations from a domestic's life. Brooklyn: Independence Publishers. 226pp $3.00

Amusing dialogues by a well-known actress and playwright. Reminiscent of Hughes' Simple.

COLE, HENRY B. editor, The Liberian Year Book. 1956. Compiled and edited by Henry B. Cole. London: The Diplomatic Press & Publishing Co., Ltd. 312pp £1, 10s ($4.25)

An indespensible armory of facts about Liberia.

COLLINS, JAMES H.: The Archer System. Chicago: James H. Collins & Associates. 303pp $3.75

A careful detailed exposition of what the author claims to be a new and revolutionary system of contract bridge.

CRICHLOW, CYRIL A.: The New Birth. A handbook of spiritual documentation. New York: Pageant Press, Inc. 144pp $2.50

A layman's interpretation of some doctoral concepts in the Bible.

DAY, HELEN CALDWELL: All the Way to Heaven. New York: Sheed & Ward 148pp. $2.75

An account of the aims and accomplishments of the Catholic Union of the Sick told in narrative form.

DIXIE, K. ONWUKA: Trade and Politics in the Niger Delta 1830-1885. An introduction to the economic and political history of Nigeria. Oxford: Clarendon Press. 250pp £1, 10s ($4.25)

A comprehensive history of Nigeria based on native, and governmental and up-to-date sources stressing the influence of trade upon the resultant English domination.

ELLISON, JOHN MARCUS: They Who Preach. Nashville, Tennessee: Broadman Press. 180pp $2.50

Practical advice to young preachers of the distinguished chancellor of Virginia Union University.

FRANCIS, CHARLES E.: The Tuskegee Airmen. The story of the Negro in the U.S. Air Force. Boston: Bruce Humphries, Inc. 225pp $5.00

A careful and well illustrated account of the training and achievements of the Negro in the U.S. Air Force with a list of the men and their records.

FRANKLIN, JOHN HOPE: The Militant South 1800-1861. Cambridge, Massachusetts: The Belknap Press of the Harvard University Press. 317pp $5.00

An interesting and provocative study of elements in the South whose bellicosity and militancy was an important factor in bringing about the Civil War. By the head of the department of history at Brooklyn College.

HAZELL, VIVIAN: Poems. Ilfracombe, Devon: Arthur H. Stockwell, Ltd. 30pp 3s, 6d (50¢)

Verses by a West Indian resident in England, mostly derivitative with one interesting exception.

HIMES, CHESTER: The Primitive. New York: The New York American Library Signet Books. 152pp $.25

Reviewed in The Crisis for November 1956 at page 571.

HOLLIDAY, BILLIE with WILLIAM DUFFY: Lady Sings the Blues. New York: Doubleday & Co. 250 pp. $3.75.

Reviewed in The Crisis for Aug.-Sept. 1956 at page 439.

HOPE, JOHN II: Equality of Opportunity. A union approach to fair employment, with an introduction by Senator Hubert Humphrey. Washington, D.C.: Public Affairs Press. 142pp $3.25

A detailed study and survey of the efforts of the United Packinghouse Workers of America to integrate Negroes and Mexican Americans, and the resulting progress.

HUGHES, LANGSTON: The First Book of the West Indies. New York: Franklin Watts, Inc. Illustrated. 63pp $1.95.

An excellent introduction to all the West Indies for young folks. Alive and exciting.

HUGHES, LANGSTON: I Wonder As I Wander. An autobiographical journey. New York: Rinehart & Co., Inc. 405pp $6.00.

Reviewed in The Crisis for February 1957 at page 119.

HUGHES, LANGSTON (With Milton Meltzer): A Pictorial History of the Negro in America. New York: Crown Publishers, Inc. 316pp $5.95

Reviewed in The Crisis for February 1957 at page 123.

HUGHES, WILLIAM and PATTERSON, FREDERIK D., editors. Robert Russa Moton of Hampton and Tuskegee. Chapel Hill: University of North Carolina Press. XII+238pp $4.00

A memorial volume by some of Dr. Moton's colleagues, with extracts from his autobiography covering his activities and accomplishments in various fields.

ISAAC (JEFFERSON): Memoirs of a Monticello Slave. Charlottesville, Virginia: University of Virginia Press. 80pp $3.50

A popular illustrated edition of a book first published in 1951 with a scholarly introduction by Rayford Logan, noticed in *The Crisis* for February 1952.

JACKSON, AURELIA: Untangled. New York: Vantage Press. 40pp. $2.00

A first volume of verse.

JARRETTE, ALFRED Q.: Black Man Speaks. Roxbury, Massachusetts: Weinberg Book Publishers. Illustrated. Unpaged.

Poems of protest with some poetic prose, eloquent and moving.

JOHNSON, MARY ELIZABETH: Michelet et le Christianisme. Paris: Librairie Nizet. 262pp 400fr ($1.10)

A doctoral thesis submitted to the University of Paris by a professor at Virginia Union University.

JOHNSON, RUBY FUNCHESS: The Religion of Negro Protestants. Changed religious attitudes and practices. New York: Philosophical Library. 224pp $3.00

A study of what is happening to the religion of Negro Protestants in the light of changing times. Informative but limited in scope.

KITT, EARTHA: Thursday's child. New York: Duell, Sloan & Pierce. 250pp $3.95

Reviewed in The Crisis for December 1956 at page 631.

LAYE, CAMARA: The Radiance of the King. Translated from the French by James Kirkup. London: Collins 319pp 13s 6d ($1.90)

An allegory about man's search for God by the brilliant African author of the remarkable autobiography, *Dark Child*.

LICORISH, DAVID NATHANIEL: Tomorrow's Church In Today's World. A study of the twentieth-century challege to religion. New York: Exposition Press. 172pp $3.00

A study of religion today, together with its shortcomings by the associate ministers of Abyssinian Baptist Church in New York City.

MCFARLAND, H. S.: Growing Up. A book of verse. Boston: Meador Publishing Co. 88pp $1.50.

Pedestrian verse. The author's fourth book.

MADGETT, MARION LONG: One And the Many. New York: Exposition Press. 64pp $3.00.

A second volume of verse. Interesting personal and race poems.

MASON, JORDAN: The Yardarm of Murphy's Kite. Ranches of Taos, New Mexico: Motive Press. Unpaged $2.50

A prank?

MINORITY GROUPS: Segregation and Integration. New York: Columbia University Press. 110pp $2.25.

Papers presented at the 82nd Annual Forum of the National Conference of Social Work, including ones by Ira DeA. Reid, Lester B. Granger, Edwin C. Berry, M. Leon Bohannon and others.

MITTELHOLZER, EDGAR: Of Trees and the Sea. With decorations by the author. London: Secker & Warburg. 256pp. 13s 6d ($1.90)

An eerie and farcial story cast in Barbados. The eighth novel of this gifted and facile writer.

MONTGOMERY, LEROY JEREMIAH: An Analysis Of Two Distinct Religions, Organized Christianity and the religion of Jesus Christ. New York: New Voices Publishing Co. 32pp $1.50

A revised version of a work by the pastor of the A.M.E. Zion Church at Danbury, Connecticut, first published in 1934.

MOPELI-PAULUS, A. SID and MARIAM BASNER: Turn to the Dark. London: Jonathan Cape. 287pp 16s ($2.25)

A novel of the coming to maturity of a young native of Basutoland, with the conflicts between his native and Christian upbringing.

MURRAY, PAULI: Proud Shoes. The story of an American family. New York: Harper & Bros. 276pp $3.50

Reviewed in The Crisis for December 1956 at page 631.

MURRAY, PAULI and LAKE, VERGE, editors: States' Laws on Race and Color. Cincinnati: Womans Division of Christian Service, Board of Missions of the Methodist Church. 256pp

A supplement to the 1955 edition of Miss Murray's original work published in 1950.

NKETIA, J. H.: Funeral Dirges of the Akan People. Achimota: Gold Coast. 296pp 15s ($2.10)

A monograph c.. the literary and linguistic properties of the Gold Coast funeral dirges with examples of their music and text in the original and in English translation.

OTTLEY, CARLTON ROBERT: An account of Life in Spanish Trinidad (from 1498-1797). With a chronological table of events (from 1498-1955) and sundry appendices. Trinidad: 135pp

A short history of the main events in the lives of Spaniards and Indians from the discovery of the island until the English occupation, by the chief Educational Extension Office of Trinidad and Tobago.

PADMORE, GEORGE: Pan-Africanism or Communism? The coming struggle for Africa. New York: Roy Publishers 436pp $5.00

Reviewed in The Crisis for February 1957 at page 120.

PREMPEH, ALBERT KOFI with HAROLD COURLANDER: The Hat-Shaking Dance and Other Tales from the Gold Coast. New York: Harcourt Brace & Company. Illustrated. $3.25

A collection of twenty-one folk tales for children from 8 to 12 retold by an expert folklorist assisted by a young student from the Gold Coast.

POLK, ELAINE D. R.: Dreams at Twilight. New York: Exposition Press. 96pp $3.00

Religious prose and verse by a gifted 23-year-old Louisiana Junior High School teacher.

REID, IRA DEA., editor: Racial Desegregation and Integration. Processes and problems in social science. Philadelphia: American Academy of Political and Social Science. 200pp $2.00

Reviewed in The Crisis for June-July 1956 at page 377.

RICHARDSON, BEN: Great American Negroes. Revised by William A. Fahey. New York: Thomas Y. Crowell Co. 339pp $3.75

A revised edition of brief lives first published in 1945 now brought up to date. Poorly illustrated.

RICHARDSON, WILLIS: The King's Dilemma and other plays for children. Episodes of hope and dream. New York: Exposition press. 71pp $3.00

Six well-told plays for children by a veteran dramatist.

ROBINSON, JAMES H.: Adventurous Preaching. The Lyman Beecher Lectures at Yale. Great Neck, New York: Channel Press. 186pp $2.50

Seven lectures by the pastor of the Church of the Master; the first Negro to be invited to deliver lectures in this famous series. Introduction by Reinhold Niebuhr.

ROWAN, CARL T.: The Pitiful and the Proud. New York: Random House. 434pp $5.00

Reviewed in The Crisis for January 1957 at page 58.

SHERLOCK, PHILIP M. and J. H. PARRY: A Short History of the West Indies. New York: St. Martins Press. 316pp $5.00

A concise and scholarly history (with maps and illustrations) of the West Indies, British Honduras, and the Guianas by the professor of history and the vice-principal of University College of the British West Indies.

SOFOLA, SAMUEL ADENIYE: When a Philosopher Falls in Love. New York: Comet Press. 211pp $3.00

Discussions in the form of a play which drags on for over 200 pages.

SYDNOR, W. LEON: Veronica. A novel. New York: Exposition Press. 207pp $3.50

A story of a love that began with the adoration of a century old portrait.

THURMAN, HOWARD: The Growing Edge. New York: Harper & Brothers. 181pp $3.00

Twenty-four sermons by one of the great preachers of our times.

TIMOTHY, BANKOLE: Kwame Nkrumah, His Rise to Power. New York: The Macmillan Co. $3.75

First American edition of a biography of the Prime Minister of the Gold Coast. The English edition was noted in The Crisis for February 1956.

WARNER, SAMUEL J.: Madam President-Elect. A novel. New York: Exposition Press. 249pp $3.50

A woman, with colored blood, is elected president of the United States in this amateurish and unrealistic novel.

WHITAKER, CHRISTINE D.: The Singing Teakettle. Poems for Children. New York: Exposition Press. 40pp $2.50

Interesting verse that should appeal to young children.

WRIGHT, RICHARD: The Color Curtain. A report on the Bandung Conference. Foreward by Gunnar Myrdal. Cleveland & New York: The World Publishing Co. 221pp $3.75.

Reviewed in The Crisis for January 1957 at page 58.

WYNN, DANIEL W.: The Chaplain Speaks. Boston: Bruce Humphries, Inc. $2.50

A collection of 19 platitudinous essays for muddled college students.

YERBY, FRANK: Captain Rebel. New York: The Dial Press. 343pp $3.50

The author's eleventh best seller, this one a tale of the American Civil War.

PAMPHLETS

Among the pamphlets published in 1956 that have come to the compiler's attention the following may be noted:

BARNES, HENRY EDWARD: The Right View of the Till Case. New York

DOMINGO, W. A.: British West Indian Federation. A critique. New York.

EAST AFRICAN FUTURE: A report by young Africans, students at Oxford of diverse races. London

LOGAN, RAYFORD and Others, Editors: The New Negro Thirty Years Afterwards. Washington, D. C.

MBOYA, TONI: The Kenya Question. An African answer. London

MORRIS, JOSEPH C.: Montgomery on the March. A symbol. New York

MILLER, LOREN: Of Senators, Supreme Court Justices and Prior Judicial Experience. New York: NAACP

N.A.A.C.P. An American Organization.

REDDICK, L. D.: The Boycott in Montgomery. New York

TRAVELOGUE 1955. New York

VALIEN, BONITA H.: The St. Louis Story. A Study in desegregation. New York.

"The ministry of books is at least threefold: Books *inform* us. They *inspire* us. They *sublimate* our wayward impulses. Books extend our narrow present back into a limitless past."

T. V. Smith —"Our Reading Heritage"

■ **Southerners must face up to their problems and assume moral leadership**

If I Were Invited Back to Birmingham*

By Roland B. Gittelsohn

MOST of you are already aware of the circumstances which prompted my selection of a topic for this my first Friday evening sermon of the year. At the end of last January I was privileged to deliver the keynote address opening the Biennial Convention of the Union of American Hebrew Congregation's Southeast Region in Birmingham, Alabama. The theme of my remarks was "New Directions in Reform Judaism." I spoke for about forty minutes. The first half-hour of that time was devoted to new directions with respect to ritual, to the Hebrew language and to Zionism. The final ten minutes, quite understandably the only part which was reported in the press or which any one at the banquet seems to have remembered, dealt briefly but emphatically with the subject of desegregation. Since tonight's sermon is in a sense a sequel to my message on that occasion, let me begin now with a resume of what I said then.

I introduced the fourth and final portion of my talk by acknowledging that I might well be a more popular person in the State of Alabama and be invited back to Birmingham more speedily if I terminated my address at that point but that I would thereby risk considerable difficulty and discomfort within my own conscience. I acknowledged also my awareness of the following facts: that I had no

* A sermon preached at Temple Israel, Boston, Massachusetts, on Friday, November 1, 1956.

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right to come before them as a Northerner preaching smugly and scornfully to Southerners; that they had extremely difficult and painful problems of their own in the face of which all Americans must be both understanding and sympathetic; that our Northern hands are far from clean in the treatment of Negroes; and finally, that often those of us who declaim with greatest dogmatism on the subject of Southern sins are taking refuge from our own burden of guilt.

STANDARDS OF RIGHTEOUSNESS

Having thus attempted to establish a framework of objectivity and fairness, I then proceeded to say that despite all this, Judaism had always insisted that practical considerations of expediency must never replace prophetic standards of righteousness in determining man's proper conduct. If, therefore, we mean to accept Judaism and if especially we would follow Reform Judaism's emphasis on the teachings of the prophets, then, however uncomfortable it might be, we must acknowledge the full right of Negro Americans to every privilege we claim for ourselves as white Americans. This does not mean, I hastened to add, that Jews must or should expose themselves in the South to isolated danger on the civil rights front. It does mean that if they would truthfully and faithfully call themselves Jews, they must seek out and encourage and cooporate with the forces for moral decency among Christians. Anything less than this would forfeit for them the right to be considered religious Jews.

I concluded what will probably be my final address in the City of Birmingham by saying: "It isn't going to be easy to carry out this ethical imperative. It will be even harder for you here in the South than for those of us who live in the North. But it isn't supposed to be easy to be a good Jew. It wasn't easy for Moses —or for Amos and Jeremiah and Isaiah. Judaism is for the strong and the brave. Judaism is for those who take God and His commandments seriously. Judaism is for those who accept the words of the prophet: "Vayigba Adonoy ts'vaw-os bamish-pawt v'haw-ayl ha-kaw-dosh nikdash bitz'dawkaw—The Lord of Hosts is exalted through justice, and God, the Holy One, is sanctified through right-eousness."

Incidentally, and parenthetically, it may be worth commenting that when I had finished, not less than a third of my audience rose to their feet while applauding vigorously. I have no doubt that at least another third was displeased and angry. But the surprising thing is that there were any who approved. I mention this not out of personal immodesty, but rather to indicate that apparently there are people in the South—or at least there were last January—who can accept the real meaning of Judaism. So much, then, for what I said in Birmingham nine months ago. And now, in the light of this, what would I add today if, as is most unlikely, I were invited back.

FOUR THINGS

Four things. First: that desegregation in the schools and elsewhere is inevitable; that the most or the

worst our southern states can accomplish is to fight a holding action which will delay its coming but that come it certainly will and they themselves know it. The hysterical excitement over school districts which have violently rejected the Supreme Court decision has unfortunately obscured the very real progress made more quietly in other areas. A *New York Times* survey indicates that as of the opening of school last September some three hundred thousand Negro children were attending unsegregated schools in 570 southern and border school districts. In institutions of higher learning 105 tax-supported colleges out of 208 in the same area, all formerly restricted to whites, have enrolled a total of 2,000 Negro students. That's not too bad a beginning within twenty-eight months of the historic court decision, despite the 4,000 school districts in the South which remain segregated and the 103 tax-supported colleges which have yet to admit their first Negro student.

Last June, due to the coincidence that the Central Conference of American Rabbis and the Council of State Governors were holding their conventions simultaneously in Atlantic City, a half-dozen of us from the Commission on Social Action of Reform Judaism had an unparalleled opportunity to spend about two hours in his hotel room with the governor of a state located in the deep South. Because he consented to meet us on the understanding that our conversation was to be entirely off-the-record, I am unable to identify him by name beyond assuring you that he serves as chief executive of one of the six most deplorably troublesome states in our country when it comes to civil rights. Near the end of our conference I turned to him and said: "Governor, are you prepared to say as a Christian either that segregation is morally right or that desegregation will never come to your state?" He ducked the first part of my question but on the second he said: "I do not believe there is any chance for desegregation in my state today but I am not prepared to claim that it will never come."

INTEGRATION INEVITABLE

So you see, I am neither imagining nor indulging in wishful thinking when I say Southerners themselves, even rabble-rousers and bigots among them to some extent, know that desegregation is inevitable. Harry Golden, himself a native Southerner, editor of the *Carolina Israelite*, has acknowledged this truth a good deal more honestly and articulately than most Southerners. "The tragedy of the moment" he writes, "is not that the end of racial segregation is being delayed. The Supreme Court will prevail. The greater tragedy by far is that large groups of Southerners are being deluded . . . Politicians . . . have been telling the people that the decree of the Supreme Court can be defeated. But the Supreme Court will not be defeated." My first assertion, then, if I were speaking in Birmingham today, would be that despite the bitterness many of my listeners might feel toward me or the Supreme Court or the swiftly-changing world in general, deep in their inmost hearts they know better than I that their battle is a losing one, that segregation in the end is doomed.

I would therefore say in the second place: since desegregation is ultimately inevitable and cannot be permanently averted no matter what you do, the real question here is how much additional festering bitterness will you build up in the Negro American before you set him free? The whole history of civilized man is replete with intensified animosities made frightful and fatal only because that which should have been yielded gracefully and early was given up but grudgingly and too late. For the historically-literate among us, this statement is self-evident; it requires no documentation or proof. For others, it should suffice to mention any one of the great revolutions through which men have thrown off the shackles that bound them in the last century-and-a-half .The excesses of brutality which followed either the French or the Russian revolution, for example, might well have been avoided if either Louis XVI or Nicholas II had observed the handwriting on the wall and complied more willingly with the irreversible tides of destiny. Because they failed, because they stubbornly persisted in attempting to obstruct the inevitable, in the end they not only lost but left behind them a heritage of bitterness and brutality.

My second observation to the peopel of Birmingham and the South today would be that they face precisely the same dilemma. There is no question that they will one day—perhaps sooner than they or even we now believe possible — lose the struggle for segregation. The only question is how much ugly resentment will they inject into the Negro, how much poisonous spite will they force him to feel against themselves, before they bow to the inevitable and give him the freedom he will acquire in any event?

ECONOMIC RUINATION

My third comment is closely related to the second. Like the second, I woul put it to my Alabama friends in the form of a question. How much ruination are you determined to bring down upon your own beloved South in your futile war against freedom? I mean here, to be specific, economic ruination. The Negro boycott of public transportation in Montgomery is only a portent of what the future may hold. To put the matter as directly and bluntly as possible, the South cannot live without the purchasing power of its Negroes. The only reason the Montgomery transit system is still operating is that it happens to be a subsidiary of a larger corporation which, for a time at least, can absorb substantial losses. The great bulk of southern merchandising business—retail and wholesale alike — simply cannot operate successfully, if the potential Negro market is excluded. Economic boycotts and reprisals are a most treacherous two-edged sword. They can ruin both the white and the Negro communities in the South simultaneously and probably will. But it will be, I submit, precious little comfort, if any, to the utterly ruined southern white businessman to know that his Negro fellow-citizens are ruined with him. This is one aspect of the self-interest I would urge upon Southern businessmen.

Another derives from the fact that two realities stand out above all

others and beyond refutation, in the economic development of the South. The first is the almost panic-speed with which Negroes have been fleeing to the North in the past quarter of a century, a speed which most competent observers agree has been greatly accelerated in the last year. The second is the fact that the South will be able to prosper economically only if it attracts an increased proportion of American industry.

Up to two years ago the combination of new industrial plants necessitated by World War II and the possibility of attracting a cheaper labor supply had conspired to produce a faster transfer of heavy and medium industry across the Mason-Dixon line than anyone had anticipated. Today that transfer has been all but completely halted. American manufacturers are not fools. They will think at least twice before risking substantial investment in communities where (a) they can expect to face periodic outbreaks of racial conflict and (b) their potential labor supply will be depleted by the steady leakage of Negro workers northward. Southern businessmen can delay the coming of integregation if they insist, but the price of this luxury may well be their own economic doom. Unless they understand and accept this as a primary fact of life, they may set back the economic development of the South by a century. It will soon be too late!

MORAL RUINATION

And now, there is a fourth thing I would say if I were invited back to Birmingham. I would try most earnestly to help my listeners realize that they risk ruination morally no less than financially. A few years ago the Commission on Community Interrelations of the American Jewish Congress undertook a thorough study on the attitudes of American social scientists. To that end they polled the opinions of psychologists, anthropoligists and sociologists interested in the problem of race relations. Five hundred seventeen such experts from every part of the country responded. Of that number 90 per cent expressed their conviction that segregation has harmful consequences for its victims. Eighty-three per cent — almost as large a proportion—said that segregation also has harmful effects on those who enforce it!

Now I would not be so presumptuous as to suggest that only one simple factor could account for so startling an opinion. I would insist, however, that surely one among other reasons so many experts believe segregation to be harmful to its perpetrators is the moral conflict it sets up within their hearts and minds. It almost inevitably makes of them what I have on other occasions referred to as ethical schizophrenics. Let me demonstrate concretely what I mean. Six weeks ago when a boycott by white students forced cancellation of integregation in the public schools of Clay, Kentucky, a blond fourteen-year-old girl student whom a *New York Times* correspondent described, with the words "her eyes filled with hate," vowed: "I'd rather grow up to be an idiot than go to school with a nigger in it."

From what we know of the South, I don't suppose it's an unreasonable premise to assume that this venomous

young girl and her family belong to a Christian church. In any event, we don't have to presume anything to take it for granted that at the age of fourteen she has been exposed to something of American history and civics. Her religion and her citizenship in a democracy have both taught her at least verbally the high value of human brotherhood and love. But her immediate social background has prompted her to prefer being an idiot to studying in an integrated school. How healthy can that young girl be mentally or morally so long as this split-personaliy afflicts her? How healthy can any citizen of the South be under these circumstances? With the exception of a small, extremely fanatical group of fundamentalists who quote—or misquote—the Bible to justify segregation, no one in the South has ever pretended that segregation is morally right. They know as well as we that it is morally wrong. By setting up so glaring a discrepancy between what they know and what they do, they risk moral and psychological disaster which in the end will be even more ruinous than economic collapse.

MORAL DILEMMA

This would be my final word if I were invited back to Birmingham. After speaking of the inevitability of integration, after portraying the intolerable resentment that will be created within the Negro if the inevitable is forcibly postponed, after warning of the economic dangers which continued segregation will cause. I would conclude with this picture of the even greater moral peril.

And in this I would not be alone. Robert Penn Warren, himself a Southerner by birth and training though now on the faculty at Yale, has expressed this moral dilemma far more eloquently than could I. Speaking of the deep divisions in the South today, he has said: "I do not mean division between man and man in society. That division is, of course, there and it is important. . . . But such a division between man and man is not as important in the long-run as the division within the individual man.

"Within the individual there are, or may be, many lines of fracture. . . . It may be, and disastrously, between his sense of the inevitable and his emotional need to act against the inevitable. . . . Yes, there are many kinds of rub, but I suppose the commonest one is the moral one—the Christian one in fact, for the South is still a land of faith."

Professor Warren understands this last and most important thing I would say in Birmingham. He understands also that precisely because men and women in the South must face this moral dilemma today in far sharper, more acutely painful form than we do in the North, their opportunity for moral leadership is proportionately greater too. If the South can only battle its way through—not in a war with the Supreme Court or with us, but in the war within its own soul—to a position of decency and integrity, it will have contributed more to America and to world democracy than any other part of our nation. My closing sentences in Birmingham today would be in Robert

(*Continued on page* 125)

Looking and Listening . . .

"PRACTICING HYPOCRISY"

THERE is a color line in international relations although it may not always be obvious to the uninitiated. Before World War II, Japan was condemned for imperialistic practices which were a commonplace in the West. The West insisted that Japan was violating the rules, since the West had in the meantime changed its imperialistic tactics. The West roundly denounces British atrocities in Cyprus, and Russian atrocities in Hungary. But who, except a few liberals, denounces French atrocities in Algeria, or British atrocities in Kenya?

We quote part of an editorial on this point from *The Springfield Daily News* (Springfield, Massachusetts, January 3, 1957) entitled "Practicing Hypocrisy":

The man who fails to practice what he preaches has long been the subject for jibes and jokes. The more noticeable his lapses, the more humorous is his conduct.

It is cruelly ironic that Uncle Sam himself must appear as such a phony in this new year when he should appear to all nations as the strong but kindly uncle who tries to win for all people the natural rights which Americans fought for almost two centuries ago. . . .

For what the United States says in the United Nations, for what its people do with voluntary contributions, for the historic words which declared this country free and instituted its laws, this country merits the respect and admiration of the world.

However, the applause of the nations soon changes to raucous, derisive laughter when Uncle Sam is made to appear as a holier-than-thou hypocrite who gives lip service to the Declaration of Independence, but puts his strength behind the Southern Manifesto.

Uncle Sam decried the shooting in the Suez area, and took the role of peacemaker. However, his country has taken no similar action to stop the shooting in Montgomery, Ala., where Negroes took bus seats which white people thought should be reserved for them.

Americans are paying millions to get the ships running through the Suez Canal once more, but what are we doing to get the buses running again in Tallahassee, Fla., where violence directed at racial integration has forced suspension of all service?

The United States has been a leader in the campaign to reduce hatreds and tensions in the Middle East, but reports from Florida tell of the burning of a fiery cross in front of a Negro church where a segregation foe is pastor.

Who can we blame when unfriendly nations label Uncle Sam as a fraud? How can we make honest reply to the foreign leaders who ask us why we don't grant freedom to our own citizens before worrying about the peoples in the rest of the world?

How can we win the confidence and support of the new United Nations members, the majority of which come from African and Asian nations, when colored people in our own country are

being insulted, beaten and shot for trying to take available seats in public buses?

It is easy for the United States to defend with glowing phrases the rights of man everywhere in the world, but don't expect that our nation will speak out for the rights of the colored man waiting for a bus in Tallahassee. Our country acts without delay to keep the peace in Egypt, but how about the shootings in Montgomery, Ala.?

It's easy for Uncle Sam to take the part of the underdog and to put the utmost pressure on countries which deny liberty to their peoples, but don't ask him to take the part of the Montgomery Negro or to insist that the Declaration of Independence take precedence over racist pronouncements of smaller men.

After all, there are votes in the Southland, and very few of them are Negro votes.

SUPPORTS NAACP

MORE and more national organizations are adopting resolutions officially supporting the work of the NAACP. The latest of these is the Omega Psi Phi Fraternity, which adopted the following resolutions pertaining to the Association and its work:

We the 43rd Grand Conclave assembled in Baltimore, Maryland, representing the will of Omega Psi Phi Fraternity, Inc., do hereby resolve as follows:

We find that the right to vote is primary and fundamental in achieving full civil rights status in the United States. Millions of Negroes are denied the right to vote by intimidation, violence, and various devices applicable only to the Negro.

We find that failure to register and vote where possible contributes to the maintenance and promotion of second class citizenship throughout the nation.

Therefore we condemn the practices of disfranchisement of Negro voters in those states where it is practiced.

We call upon the Congress of the United States to invoke the constitutional provisions limiting representation in the House of Representatives in proportion to the number of citizens disfranchised in those states.

We recommend that Omega Psi Phi Fraternity, Inc., make the use of the franchise and the achievement of the full right of franchise a major project of the Fraternity and recommend that each member take personal responsibility in their several communities for carrying forward this action.

We find that the NAACP has done more to establish and protect first class citizenship for all Americans than any other organization. We note with deep concern the present legal attacks by states on the NAACP and its officers many of whom are distinguished men of Omega such as J. H. Calhoun of Atlanta, Ga., a former Grand Officer of this Fraternity.

Therefore we condemn the attack on the NAACP as oppressive and un-American.

We reaffirm our support of NAACP and the principles for which it stands. We commend Brother Calhoun and others who in the face of legal and physical intimidation carry on the struggle for first class citizenship.

We call upon Omega men and all others in this nation to give added financial and moral support to the NAACP in this historic period in our national life.

SOUTHERN RACE RELATIONS

A NEW order of business for race relations is emerging in the South, as the result of the removal of racial barriers previously written into law, asserts Tuskegee Insti-

tute's forty-third annual report, *Race Relations in the South, 1956*. The report contends: "Race relations in the South in 1956 may not be measured by acts of obstruction by the segregationists or by the aggressive moves of the desegregationists. The situation may be judged more accurately by assessing the degree of general orderliness in activities affecting race relations. Despite some incidents of violence, desegregation activities during the year were generally orderly, which was a most encouraging expression of the vitality of American democracy."

This report emphasizes the importance of legal desegregation. It asserts that "Patterns of race relations within the states and their subdivisions have been developed within the framework of law. These patterns have differed because of variations in state and local laws. The non-segregation principle laid down by the United States Supreme Court would make those laws uniform and consistent with the citizenship guarantees of the federal constitution."

Referring to the violent episodes and public demonstrations against compliance with federal law, the report points out that these occurred mainly in communities where public officials apparently condoned them and "did not take place, or were promptly suppressed, in communities whose public officials discouraged them." Furthermore, "Citizens of nearly every community refused to respond in large numbers to inflammatory appeals or incitement to violence. The people relied on the law and its orderly processes as a major resource."

The 14-page report describes the clarification of the principle of non-segregation by the Supreme Court in 1956 and cites the legal action taken by legislative, judicial and executive branches of federal, state, or local governments that influence relations between the races in education, employment, transportation, voting and recreation. Cited also are the actions by local governments that express defiance or refusal to comply with the non-segregation principle. Activities of organizations and pressure groups to influence compliance or prevent compliance with desegregation court orders are referred to with special mention of the "dramatic 'passive resistance' technique in the Montgomery bus situation that is being adopted in other localities."

Seeking to clarify the issues in desegregation, the report maintained that "Great reliance was placed on democratic processes as people in the South began to deal with the practical task of adjusting public activities to the principle of non-segregation. The principle of non-segregation neither directs nor restrains the individual in his personal relationships, beliefs, or attitudes. Freedom of choice in these personal matters remains an individual right."

AMERICAN PRESTIGE

MR. CHESTER BOWLES, former United States ambassador to India, explains why (in a speech at the United Negro College Fund symposium at Hunter College, New York City, in honor of Dr. Luther King and his Montgomery associates) "America's prestige and popu-

THE *Hon. Chester Bowles, former U. S. Ambassador to India, who spoke on international aspects of race relations at the United Negro College Fund's 1956 symposium in New York City, chats with the four Southerners who took part in the panel discussion. From L, they are Dr. William Wallace, president West Virginia State College; Dr. Martin Luther King, Jr., leader of the Montgomery bus boycott; Mr. Bowles; Dr. Rufus Clement, president Atlanta University; and John Wheeler, president of the Mechanics and Farmers Bank of Durham, North Carolina.*

larity throughout the world has sunk so seriously since the war."

I shall never forget, he says, the occasion soon after my arrival in India when I first realized how deeply Asians feel on this fundamental subject. I was speaking in Madras before a group of Indian businessmen. In the discussion period the first question was: 'Why did you Americans drop atomic bombs on the Japanese and not on the Germans?' And before I could answer, the questioner bitterly provided his own reply, 'Every man in this room knows the answer—because the Japanese are brown skinned and the Germans are white.'

Again and again in my travels through Asia and Africa the first question asked me was, 'Why do you Americans discriminate against people simply because the color of their skin is different from your own?'

Needless to say discrimination against our Negro Americans offers the Soviet Union a ready-made propaganda opportunity. Communist papers throughout the world state that lynchings in America are at the rate of 50 or more a week—and this is widely believed.

Discrimination, of course, is an old story on every continent. It goes deep in the minds of man, and it is not confined to the discrimination of whites against blacks. The racial arrogance of the Japanese in Asia and the savage attacks of the Nazis against the Jews had nothing to do with color. Discrimination in India is deeply imbedded in the caste system.

Yet dark skinned Asians focus on the fact that it was the white Europeans whose superior military techniques centuries ago crushed their older and more highly developed civilizations. It was the white-skinned Europeans who

for generations exploited their natural and human resources.

As the most powerful nation of the West it was perhaps inevitable that America would bear the brunt of this accumulated resentment even though our anti-colonial record has been clear. The fact that America herself has discriminated against the ten per cent of her citizens whose skins are not white to a degree unknown in any other western nation except South Africa has given these attacks a certain harsh logic. . . .

"LOW INCOME, HIGH RENT"

SIDNEY LENS explains ("Jim Crow—Northern Style," *Liberation*, December 1956) what it means to a Negro family to live in a northern ghetto:

An apartment which used to rent to whites for $110 a month is opened up to Negroes at $150. The landlord doesn't ask the whites to move, but he informs them that they are at liberty to break their lease anytime they see fit. Many of them, particularly in Hyde Park-Kenwood [Chicago, Ill.], would gladly stay in these inter-racial buildings, but the landlord soon makes it next to impossible.

The Negro who must pay such high rents—on his terribly low income—invites another family to share the apartment. This overcrowding is a violation of the law, but both landlord and politician wink at it. The building becomes badly overpopulated. Service standards deteriorate. The landlord, realizing the Negro's plight—his inability to find good housing—just lets things run down. There is no painting; no remodelling; no fixing of plumbing when it goes out of order; the hallways become marked up and dirty, the walls chipped and mice and roaches begin to infest the building. The white tenant, who sees possibilities of moving elsewhere, can no longer take it. He moves. The average Negro, however, must stay; he has nowhere else to go. The only place he can go is back to another spot in his own ghetto, equally bad or even worse. The Negro, paying rents far higher than he can afford, is constantly looking for cheaper quarters. When he finds them—again, in his own ghetto, seldom outside—he takes advantage of the saving and moves. The newly 'changed' area becomes a haven for a transient, less stable Negro.

The mixture of such transient lower-income people with the higher bracket whites soon creates new problems of crime and delinquency—so well known to sociologists and criminologists. The solid, stable Negro is already set somewhere and usually a credit to his neighborhood, but the one who has to move into newly-opened areas is a more transient type and he affects the area adversely. White women in 'changing' areas become fearful of leaving their homes at night. Families are afraid to have their children in the street. Tensions increase.

In the Hyde Park Community there is no doubt that thousands of white families would be happy to live in desegregated apartment houses. Their political and social instincts run in that direction. Some might even pay the higher rents. But they find themselves unable and unwilling to live in the deteriorating rat-traps and the deteriorating social conditions. They move out and soon the building becomes all-Negro and part of a new slum. . . .

BLACKMAN'S PLIGHT

WE reprint this moving plea for justice, entitled "The Plight of the Blackman," from *The Swazilander*, Mbabane, Swaziland, South Africa:

Throughout the universe the blackman's lot is a very sad one. His plight

is unimaginable and intolerable. Under guardianship his position amounts to that of semi-slave. He is a hewer of wood, and a drawer of water. He is a beast of burden.

He is despised and is being regarded as a menace, a problem and an unwanted alien who in the government of the country is voiceless and without representation. He is denied self-determination and his progress is impeded by artificial barriers. He is refused the right to plan his destiny as he pleases, except at the express consent of the rulers.

He is being exploited to the extreme with very little protection from those who profess to be his trustee. He is an orphan who labors under great injustice and discrimination. He is a beggar who is economically oppressed and lives under intolerable conditions of squalor and poverty.

Politically, he is denied elementary human rights which the rest of mankind enjoys. He is regarded as a political child for whom the ruler must think, act and do as he pleases. In this earth of ours, he is denied security of any form and lives under fear of consequences. He lives in hovels whereas the rest of the community lives in great comfort and in glass houses.

The dog sleeps in a cozy kennel, the cat on a sofa, but he, a human being, made in God's own image hardly finds a place to lay his head. His daily ration is a mealie-meal pap whilst the animals, the dog and the cat enjoy niceties. He carries a badge of slavery, the pass for his identification.

Justice and democracy demand that redress be made so as to alleviate the blackman's plight. It is only men of goodwill, moved by compassion who will hearken to this humble plea for the emancipation of the blackman. It is the unbounden duty of every Christian irrespective of race to declare open war against the enslavement of mankind just because of its color.

Finally, we ask: How long O' Lord, how long will the plight of the blackman be tolerated?

RACIAL RESEARCH

A NEW racial research project to discover how such experiences gained in one country can help those in other parts of the world will be launched by the World Council of Churches, aided by a $3,500 grant-in-aid from the Fund for the Republic.

Dr. J. Oscar Lee, executive director of the National Council of Churches' Department of Racial and Cultural Relations, left January 14 for three months of conferences with leaders in the struggle for improved race relations in Northern and Southern Rhodesia, Kenya, Pakistan, India, Ceylon and Malaya. His aim is to determine the applicability both of his American experiences to other lands and of the reverse. He will also seek to find out how churches everywhere can most effectively help one another, through the World Council of Churches, work for the abolition of segregation and discrimination within the churches and within society.

The report of Dr. Lee's findings will be laid before the 90-member Central Committee of the World Council at its next meeting in August at Yale Divinity School.

United Press Photo

MINISTER BEATEN FOR AIDING NEGRO STUDENTS—*The Reverend Mr. Paul Turner, 33, pastor of Clinton's (Tennessee) First Baptist church, rests after he was beaten by a group of pro-segregationists for leading a "safety brigade" that returned six Negro students to the integrated Clinton high school. A witness said that white men and women pursued the clergyman "like a pack of hounds," and pummeled him, cutting his nose and face.*

in a seething world, yours is the privilege of

Throughout the world, silenced millions depend on America, Stronghold of Democracy, to uphold the ideals of freedom and equality. Here, we have the privilege . . . the opportunity to fight injustice at its roots, to erase the barrier of racial prejudice, to honorably win the bitter fight against desegregation. At this crucial hour, you are in a position to utilize your strength to the utmost in fighting the forces of injustice and racial discrimination. How? By becoming a life member of NAACP, champion of American racial equality. Your support now will pay the highest dividends for your race, for your country, for world hope.

Annual installments of as little as $50 or more, sent to either your local branch of NAACP or the New York headquarters, can make you a Life Member in this vital crusade.

PPORTUNITY

LIFE MEMBERSHIP COMMITTEE

KIVIE KAPLAN
DR. BENJAMIN MAYS
Co-Chairmen

KELLY ALEXANDER
BISHOP W. Y. BELL
DR. ALLAN KNIGHT CHALMERS
DR. W. MONTAGUE COBB
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MRS. DAISY E. LAMPKIN
HON. HERBERT H. LEHMAN
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WALTER REUTHER
MRS. ELEANOR ROOSEVELT
GEORGE S. SCHUYLER
J. J. SIMMONS, JR.
IKE SMALLS
A. MACEO SMITH
DR. CHANNING H. TOBIAS

Send to your local branch or the

NAACP
20 WEST 40th STREET
NEW YORK 18, N. Y.

I wish to become a Life Member of the NAACP.

☐ I enclose check of $..... as first payment toward a Life Membership.

☐ I enclose check of $500 for full Life Membership.

Name.....

Address.....

City and State.....

Editorials

NEGRO HISTORY

IT HAS been 102 years since pioneer Negro historian William Cooper Nell brought out his *Colored Patriots of the American Revolution*, and 74 years since George Washington Williams published the first edition of his *History of the Negro Race in America from 1619 to 1880*. During these intervals written Negro history has suffered many vicissitudes. For as Dr. John Hope Franklin points out in our lead article, "The New Negro History," *actual* Negro history is one thing; what our enemies and detractors *write* about us is another.

"Negroes generally," says Dr. Franklin, "have not had any illusions about the distortions of their history, and they have not been duly influenced by them. Those who have been articulate have consistently and bitterly resented the systematic efforts to misrepresent their role in history or to deny them membership in the human family, to say nothing of first-class American citizenship."

The New Negro History, Dr. Franklin makes clear, "seeks to achieve the same justice in history that is sought in other spheres. Moreover, it gives strength and support to the other efforts that today seek equality and freedom. To be sure, it has had to continue to struggle against those who persist in distorting history, for these latter elements have by no means given up their fight."

IN SPITE of the written distortions, falsehoods, exaggerations and unctuous anti-Negro propaganda we can now truthfuly assert the following basic facts about the Negro in American history.

One of the first myths is that African Negroes were introduced into the English colonies in the New World as slaves. Actually, for the first 50 to 100 years they were indentured servants like many of the whites. There is also another phase of this legend which would have it that Negroes were first introduced to the mainland in 1619 when a Dutch vessel landed a group of African slaves at Jamestown, Virginia. Actually, Negroes were with all the Spanish explorers and were a considerable part of the retinue of the *conquistadores*.

ANOTHER legend has it that poor whites and Negroes will not mix, that they are naturally hostile. Yet the truth is that lower-class whites and Negroes worked and lived together in harmony down until the early part of the nineteenth century, when the first efforts to segregate them began. The systematic subordination of Negroes did not begin until circa 1830, and legal jim crow in the South dates from the late nineties.

And despite the lies about the Negro's role in Reconstruction in the South, Southern poor whites and recently freed Negroes almost succeeded in establishing a democratic political and social system in the South. Negroes

were also leaders in the establishment of public education in the South. How ironical that intransigent Southerners now wish to destroy this system, partially created by Negroes, because the United States Supreme Court says it must be genuinely public and democratic!

We conclude with Dr. Franklin's sage observation:

"No one can properly evaluate the influence of history on the minds of men. But one can say that through the ages history has been an important instrument in shaping the course of human affairs."

Celebrate Negro History Week, February 10-17, 1957

RIDICULOUS ARREST

ATLANTA'S (Georgia) arrest in January of five Negro ministers for refusing to observe the state law requiring segregated seating on local buses was ridiculous. Georgia is not going to stop the Georgia Negro's fight for abolition of jim-crow seating on buses by arresting and fining a few Negro ministers. Southern Negroes are on the march and arrests, bombings, and insults are not going to intimidate them. They know their rights and they are determined to get them by legal and non-violent means. Now is the time for non-prejudiced white Southerners to step forward an assume leadership in the adjustment of southern citizenry, both white and black, to the non-segregated society that is beginning to emerge in the South. Demagogs, crossroad-politicians, and crackpots do not represent considered southern thinking. Now is the time for thinking Southerners to fight for their democratic ideals. Time is running out.

PRESIDENT EISENHOWER INSPECTS

WE THINK it fitting for the President of the United States to inspect the drought-stricken areas of our Southwest. These cattlemen and farmers need the President's understanding and sympathy for their plight. But why didn't the President also inspect those spiritually parched areas of the South where citizens answer petitions with arrests, protests with bombs, peaceful assembly with Klan klaverns, and prayer with contumely? Why does he remain silent? He only has to speak out boldly against the sequence of violence in the South and to use the great prestige of his office to help remove the moral blight that covers so much of the South.

SOUTH AFRICA

DESPITE South Africa's dreary record of brutality and injustice toward non-whites, the General Assembly's Special Political Committee has approved a conciliatory approach to the problems of *apartheid*. Forty-five degelates voted for the proposal, five opposed it and ten, including the United States, abstained from voting. Mr. Dulles is not going to win and influence Asian-African friends by sitting on the fence in a struggle that involves one of the most vicious racial situations in the world.

Along the N.A.A.C.P. Battlefront

48th ANNUAL MEETING

EXECUTIVE SECRETARY REPORTS

WITH the largest budget in its history, the NAACP in 1957 will, announced Roy Wilkins, executive secretary, at the Association's annual meeting in New York City on January 7, carry on its civil-rights program with "increased vigor," both in the South and in the North.

The year 1956 was characterized by the executive secretary as one of "real gains in the race relations field" in spite of "ugly spots."

Some of these gains, he said, were "actual and concrete in the form of changed conditions and enlarged opportunities," while others were in the form of "a widened and improved public opinion, stimulated in no small measure by the extreme, irresponsible, unreasonable, and often violent pronouncements and tactics of our opponents."

In 1956, Mr. Wilkins noted, the NAACP for the first time was "directly attacked as an organized body, through state legal and legislative action." He cited anti-NAACP legal action taken in Louisiana, Alabama, Texas, and Georgia, as well as anti-NAACP legislation in Virginia.

"These attacks, restricting freedom of speech, assembly, petition, redress of grievances in the courts, and even freedom of thought, illustrate that the attempt to enforce racial inequality has entered dangerously into the area of civil liberties, in violation of the Bill of Rights," he declared.

"It is accurate to state that southern white people of moderate views who do not subscribe to the extreme segregationist position have been intimidated and are being denied their fundamental liberties as Americans," he added.

Reviewing civil rights advances of the past year, Mr. Wilkins recalled that "the process of desegregation of public schools went forward in 1956 despite resistance in some 'hard-core' states."

Events of 1956 indicated, he said, that "only organized intimidation of white citizens and public officials prevents a beginning being made on school desegregation in scores of communities."

Discussing NAACP finances, he emphasized that "the persecution of the Association and the defiance and evasion of the [Supreme] Court ruling by some southern states stimulated rather than diminished the financial and moral support received by the NAACP."

Through December 21, 1956, he reported, the general operating fund of the Association received from all sources amounted to $628,906, "the highest total in its history." The amount represented $48,000 more than the sum for the same period in 1955. More than 50 per cent of the total was received in the form of individual membership fees.

With the addition of $98,636 in life membership payments, $5,604 in bequests, "year-end adjustments," and receipts for the last ten days of the year, it is expected that the total NAACP income for 1956 will be "in excess of" $800,000, Mr. Wilkins said.

"WE HAVE NOT BEEN STOPPED"

IN his report to the meeting, NAACP Special Counsel Thurgood Marshall declared that although "everything possible, lawful and unlawful, has been done to stop progress towards desegregation," the record of the NAACP Legal Department "will show that we have not only not been stopped, we have not even been slowed down."

Mr. Marshall called southern anti-NAACP actions "unconstitutional" and "certainly violative of the spirit of our government that has always upheld freedom of assembly, freedom of speech, the right to petition the government, and the right to use the courts for redress against unconstitutional acts of state officers.

The civil rights attorney said southern officials are "requiring" the Legal

SOME *of the 3,000 St. Louisians who attended the Community Benefit Tea sponsored by the St. Louis, Missouri, branch in observance of the second anniversary of the successful integration of the St. Louis public school system. More than 80 community groups participated in the affair.*

Edward H. Goldberger

Layne's Studio

ROY WILKINS, *NAACP executive secretary, is doubly pleased as he accepts two $500 checks from Mrs. Lucinda Fox Ward, vice-president of the National Association of College Women—one for an NAACP life membership; the other, a contribution to the Association's legal work. Mrs. Eunice H. Carter (far right), counsel for the college women, and Mrs. Willie Churchill, northeast sectional director of the NACW, look on.*

Department to "establish legal precedents in the federal courts which will affirmatively block them from continuing to use so-called legal means in an effort to accomplish their unlawful purposes."

"Before long," he predicted, "we will have precedents enough to protect ourselves against all such moves."

Calling civil rights advances a "tough job," Mr. Marshall asserted that they "will require the resources of all groups rather than those of Negroes alone." Negroes in the South, he said, have a "deep-rooted determination" to "insist upon their rights in a lawful and moral manner."

On the legal front, there will be a "steady drive towards desegregation in the South," he promised.

MEMBERSHIP INCREASES

THE Association's membership reached the 350,000 mark in 1956 despite the ban on operations in the states of Alabama, Louisiana, and Texas, reported Gloster B. Current, director of branches.

"The extra efforts of NAACP units outside of the South," Mr. Current said, "offset the loss in those states" and as a result the total membership was increased by about 40,000. During 1956, he continued, new local NAACP units chartered included 46 branches, 42 youth councils and 13 college chapters in 23 states. By the end of the year there were 1,513 local units in 44 states, the District of Columbia and the Territory of Alaska.

Mr. Current reported that branches in twelve cities enrolled more than 5,000 members each in 1956. Leading this list was Detroit with 18,204. Los Angeles with 14,196 was second followed by Cleveland, 13,101. Others in this group included New York (Manhattan only) 11,871; Baltimore, 10,000; Washington, 9,628; Philadelphia, 9,137; Chicago, 8,724; Cincinnati, 6,461; Atlanta, 5,863; St. Louis, 5,501; and Brooklyn 5,183.

"The Association's youth program under direction of Herbert L. Wright," Mr. Current reported, "achieved a membership high of 24,450 during 1956. The division succeeded in obtaining a number of scholarships to help young people who were ousted from southern colleges because of their activities in the desegregation campaign and others who needed help to carry on their work."

LIFE MEMBERSHIPS INCREASE

MARION STEWART, of the life membership drive, reported a total of 582 new life members enrolled during 1956, as compared with 486 in the previous year and 289 in 1954. Increased activity among the branches to secure life members was also reported by Miss Stewart. This increased activity has stimulated recruitment of life members.

WASHINGTON BUREAU

CLARENCE MITCHELL, director of the Washington bureau, cited examples of "government at its worst and government at its best."

Exemplifying "government at its worst," the NAACP Washington representative said, was the deal engineered by Senator James O. Eastland (D., Miss.) who as chairman of the Senate judiciary committee secured agreement for committee approval of the nomination of Solicitor General Simon Sobeloff as a federal circuit court of appeals judge in exchange for burying the civil rights bills then before the committee.

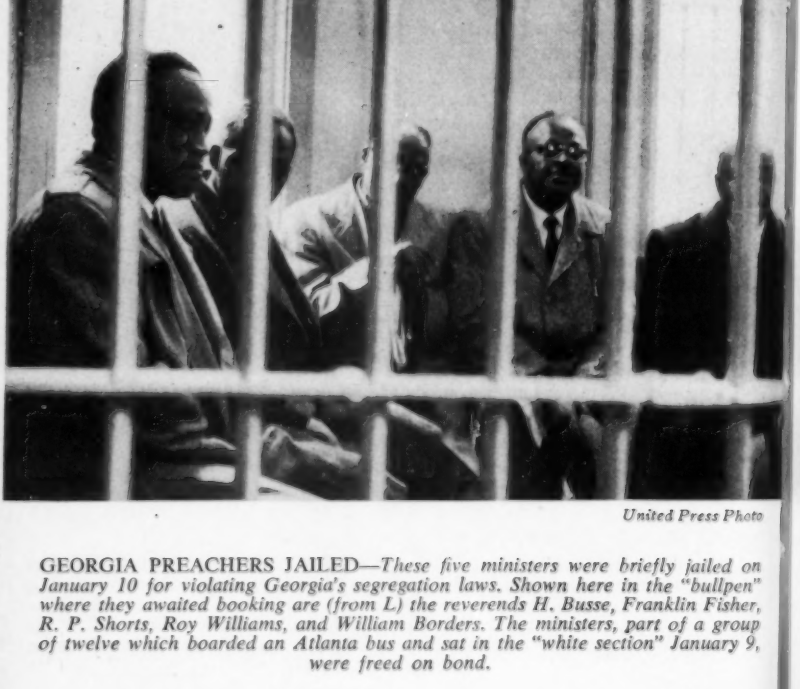
The nomination of Mr. Sobeloff, which had been held up for months by Senator Eastland and others of the white supremacy bloc, was then approved by the committee and ratified by the Senate. And the House-approved civil right measures were killed in the committee.

The forthright action of the Selective Service System in preventing the

prejudice-inspired induction of Fred D. Gray of Montgomery, Alabama, was cited by Mr. Mitchell as "government at its best." Mr. Gray, who is both a clergyman and a lawyer, had been granted exemption from military service as a minister. However, when he participated as a lawyer in the NAACP suit to ban bus segregation in Montgomery, the local draft board promptly re-classified him and ordered him inducted. NAACP intervention with Major General Lewis B. Hershey, SSS director, and his assistant, Col. Campbell Johnson, brought about a reversal of the local draft board's action.

APPRENTICE TRAINING BAN

HERBERT HILL, labor secretary, reported that a major part of the Association's 1956-labor program "was devoted to eliminating the restrictions which prevent the admission of Negro workers to apprenticeship



United Press Photo

GEORGIA PREACHERS JAILED—*These five ministers were briefly jailed on January 10 for violating Georgia's segregation laws. Shown here in the "bullpen" where they awaited booking are (from L) the reverends H. Busse, Franklin Fisher, R. P. Shorts, Roy Williams, and William Borders. The ministers, part of a group of twelve which boarded an Atlanta bus and sat in the "white section" January 9, were freed on bond.*

training programs and other forms of training."

This has become necessary, Mr. Hill said, "because the quality and quantity of vocational and technical training is a basic element in fundamentally changing the Negro's economic status," now threatened by increasing automation, which "will result in the wholesale displacement of Negroes currently employed in unskilled jobs."

In pursuit of this goal, the NAACP labor secretary reported, conferences were held with state industrial commissions and the Bureau of Apprenticeship of the U. S. Department of Labor and "programs were developed with municipal and state fair employment practices commissions to invoke the authority of these agencies against discriminatory apprenticeship training programs. Significant progress has been made in several industrial communities in Michigan, Pennsylvania, and New York where Negroes for the first time have been admitted into such training programs."

Mr. Hill also reported on progress made in breaking down racial barriers in the oil refining industry, domestic service employment agencies, and the building and construction trades. He cited particularly efforts to break through the anti-Negro practices of an electrical union in Cleveland, Ohio, which, through collective bargaining agreements, controls employment of electricians in that city and which bars Negroes from union membership.

PUBLIC HOUSING

A "NEW step" in NAACP anti-discrimination work in housing during 1956 was described by the Association's housing expert as that of opposing the "continued expansion" of public housing projects in "already-existing Negro areas."

Madison S. Jones, NAACP special assistant for housing, reported that the purpose of such opposition was to assure the selection of "proper sites for future housing which would lend themselves to real integration."

He said racial discrimination still exists in the public housing projects of many communities, and that the greatest amount of his time during 1956 was devoted to counteracting bias in programs of urban renewal, slum clearance and urban redevelopment.

Evidencing a positive policy towards neighborhood integration, he noted that local NAACP units are being asked to "stimulate interest" by both Negro and white families in keeping areas newly opened to Negroes from becoming all-Negro.

CRISIS CIRCULATION UP

IN his report to the annual meeting, James W. Ivy, editor of *The Crisis*, disclosed that circulation of the NAACP's official organ increased by 21,037 in 1956.

The magazine's circulation at the close of 1956 was 66,037, he said, pointing out that the circulation has increased during the last four years

"with a concomitant decrease in distribution by agents."

The periodical, as in the past, continues to circulate in all 48 states, the District of Columbia, and 25 foreign nations, he said.

BOARD ELECTIONS

THE names of sixteen persons elected to the NAACP national board of directors were announced at the January 7 meeting. All were reelected to the board in a referendum of NAACP branches and will serve until December 31, 1959.

Those elected from New York City were Mrs. Eleanor Roosevelt; Dr. Ralph J. Bunche, undersecretary of the United Nations; Mrs. Amy Spingarn, the widow of Joel E. Spingarn, a former president and one of the original incorporators of the NAACP; former Senator Herbert H. Lehman; Mrs. Lillian A. Alexander, a member of the board of the New York City YWCA; and Dr. Algernon D. Black, chairman of the board of leaders of the Ethical Culture Society.

Others elected were the Hon. Theodore M. Berry, vice-mayor of Cincinnati, Ohio; Roscoe Dunjee, Oklahoma City, Okla., editor of the newspaper, *Black Dispatch;* Kivie Kaplan, Boston, businessman and co-chairman of the NAACP national life membership committee; and Dr. J. Leonidas Leach, Flint, Mich., physician.

Also elected were Alfred Baker Lewis, Greenwich, Conn., businessman and member of several NAACP committees; Z. Alexander Looby, Nashville, Tenn., attorney and member of the Nashville City Council; Dr. Benjamin Mays, Atlanta, Ga., president of Morehouse College and co-chairman of the NAACP national life membership committee; Dr. James J. McClendon, Detroit, Mich., physician and surgeon; Dr. J. M. Tinsley, Richmond, Va., dentist; and Mrs. Jessie Vann, Pittsburgh, Pa., publisher and treasurer of the Pittsburgh Courier Publishing company.

Arthur B. Spingarn was re-elected president. Other officers reelected include Dr. Channing H. Tobias, chairman of the board of directors; Dr. Robert C. Weaver, vice-chairman; Dr. Allen Knight Chalmers, treasurer; and Judge Theodore Spaulding, assistant treasurer. A new vice-president was elected, J. Wesley Dobbs of Atlanta, Ga.

Reelected vice-presidents were Rabbi Judah Cahn, Norman Cousins, Mrs. Grace B. Fenderson, Lewis S. Gannett, Oscar Hammerstein II, John Hammond, Dr. John Haynes Holmes, Dr. William Lloyd Imes, Dr. Allen F. Jackson, the Hon. Ira W. Jayne, Eric Johnston, Eugene M. Martin, Dr. O. Clay Maxwell, Miss L. Pearl Mitchell, the Hon. Wayne Morse, T. G. Nutter, A. Philip Randolph, Ike Smalls, Willard S. Townsend, Bishop W. J. Walls, and Andrew D. Weinberger.

The board also reelected Mr. Wilkins executive secretary; Mr. Marshall special counsel; and named Robert L. Carter general counsel.

What the Branches Are Doing

Illinois: "The average Negro child is not getting an educational opportunity equal to that of the average white child." This is the conclusion reached by the CHICAGO branch after a survey of the local public schools.

This survey shows that (1) the board of education has no official statement of policy for racial integration within the public schools of Chicago; (2) that school district boundaries, in the main, follow and reinforce racial segregation; (3) that scheduling of elementary school graduates within the same high school district favors continued separation of the races at the high school level; (4) that Negro teachers are concentrated in the schools which are predominantly or all-Negro and are discouraged by some school principals from transferring to schools having an all-white faculty, even though such schools are closer to the residences of the Negro teacher than the schools to which they have been assigned; (5) that the percentage of inexperienced general studies teachers (under three years experience) in the predominantly Negro districts is shockingly and disproportionately higher than in the predominantly white districts; (6) that because of the high percentage of inexperienced teachers in the predominantly Negro school districts money appropriated per year per child for instruction is less per Negro than per white child; (7) that the wide spread belief that Chicago's residential segregation pattern prevents integration within the public schools is a myth, and that the Chicago public schools can be substantially integrated within a short period of time if there is the will to do so.

Michigan: The RIVER ROUGE-ECORSE branch reports the following civil-rights incident:

In a trial that was marked by extreme fair play on the part of the judge and complete disinterest in facts by the jury a Lincoln Park restaurant owner was found not guilty of violating the Diggs Civil Rights Law.

Mrs. Grace Davis, 29537 Julius, Inkster, Mich. had made a formal complaint to the prosecutor's office stating that she had been treated in a discriminatory manner when she attempted to get service.

According to her statement the Inkster housewife accompanied by her three small children and a friend, Mrs. Bernice Medley of S.W. Detroit, had stopped at Al's Grill on Fort St. after having been shopping.

The waitress, who it is alleged was Betty Froedge, wife of the owner Al, ignored their presence for more than an hour despite repeated attempts by Mrs. Davis to get food for her children.

Shortly after the owner, Al Froedge, came in the group was served, but in paper bags to be taken off the premises.

Remaining calm and collected

United Press Photo

WAITING FOR THE DOORS TO OPEN IN CLAY, KENTUCKY—*Joyce Gordon, 8, and her brother James, 10, study their lessons on a bench outside Clay school last September 13. The day before, 500 national guardsmen moved into the town and formed a shoulder-to-shoulder barricade to escort the children into the formerly all-white school, after their mother had been prevented from enrolling them by angry townspeople. When the children did enter the school, they found it practically deserted, as white parents instituted a boycott. The children told reporters they liked the school and didn't know why all the white children had stayed away.*

throughout the ordeal Mrs. Davis made the complaint to the Lincoln Park Police.

On hand to give character testimony for the complainant were Rev. Everett W. Francis of Dearborn and Rev. Carl R. Sayers from Allen Park, both white Episcopalian ministers.

Testifying also for the prosecution were Mrs. Elsie Calloway, Ecorse Policewoman, Mrs. Bernice Medley, Mrs. Bernyce Riley and Louise Jordan of the Tri-City N.A.A.C.P.

The restaurant owner claimed for his defense that he served the group within a reasonable period after he arrived on the scene and placed the food in bags because he assumed they wished carry-out orders.

His wife Betty claimed to be only an employee and therefore her ignoring the group reflected a personal reaction, not that of business.

Spectators were amazed that this "weak and obviously carefully concocted defense" should make any impression on the jury.

But only fifteen minutes was required to bring in a verdict of not guilty.

One observer, an attorney, called the

jury's verdict "a shameful act" that dirtied the very name of Lincoln Park.

Branch representatives were also shocked at what was called a travesty of justice.

Jurist presiding over the case was Justice Clyde Chapman. Handling the prosecution was Asst. Prosecutor Marvin Blake.

In the youth council elections of the River Rouge-Ecorse branch, Hezekiah McDonald was reelected for the second time as president.

Also elected were the following vice-presidents for each area represented by the council: Artis Bankhead, River Rouge; Judith Holmes, Ecorse, and Hulet Franklin, Southwest Detroit.

Croteal Robbins was elected secretary and Roy Williams was named treasurer. Both are attending Wayne university.

Elected chairman of the executive committee were: Artis Bankhead, membership; Janice Fulwood, press and publicity; Nesbit Crutchfield, education; Roy Williams, action; Charles Hegeman, finance; Walter Nunn, program and research; Faustine Gaston, crisis, and Rudy Jones, labor and industry.

Henry Walker, Caulton Ray, Jr., and Mrs. Beatrice Russell were elected as youth advisors.

Daniel Neusom, former president of the River Rouge-Ecorse branch, is now

COURT DISMISSES SEGREGATION COMPLAINT—*Steve Posten, 17, and Jessalyn Gray, 18, who were denied admission to Texarkana Junior College, Texarkana, Texas, by an angry mob, stand outside a federal courtroom in Tyler, Texas, on September 27, after a charge of criminal contempt against two white officials of the college was dismissed.*

United Press Photo

president of The River Rouge Federation of Teachers. Mr. Neusom is teacher consultant in special education for the River Rouge public schools.

A long time supporter of the NAACP, Mr. Neusom was organizer and first president of the local branch youth council, a charter member of the Wayne university NAACP chapter, and a member of the national youth work committee.

Minnesota: Clifford Rucker, executive director of the Governor's Human Rights Commission, was principal speaker at the December 16 meeting of the MINNEAPOLIS branch. He reviewed the events of the past year in race relations.

Missouri: More than 3,000 St. Louisians attended the community benefit tea sponsored by the ST. LOUIS branch in observance of the second anniversary of the successful integration of the local public school system.

More than 80 community organizations participated in the affair including the National Council of Jewish Women, the Archdiosean Council of Catholic Women and the National Council of Negro Women. Evelyn Roberts, chairman of the branch education committee and Mrs. Pelham Robinson, chairman of the entertainment committee served as co-chairmen of the special tea arrangements committee. Approximately $2,700 was raised at the affair and three new life memberships were obtained. This gives the branch a total of seven new life memberships.

Among the highlights of St. Louis branch activities during 1956 are the following:

A survey of banks and airlines by the Labor and Industry Committee to determine the extent and depth of discrimination by these agencies in the St. Louis area. The Federal Reserve Bank has instituted an integrated employment policy through the primary efforts of the St. Louis Urban League.

Hesselbein

MRS. KATHLEEN BROWN, *secretary of the Johnstown, Pennsylvania NAACP branch.*

A survey and series of conferences with officials of the St. Louis Police Department and Fire Department on the matter of upgrading Negro police personnel and instituting integrated employment policies in clerical and administrative areas of both departments. During the year the first Negro police captain, in charge of a district, was appointed.

The two outstanding internal developments of the St. Louis NAACP was the movement of the branch's membership from 2,700 to 5,600 members, and the development of a community-wide registration program on a block by block basis.

The institution of an "open occupancy" policy in St. Louis public housing projects. This decision of the St. Louis Authority was a direct result of

legal action instituted by the branch.

The enactment of the first municipal FEPC ordinance by the St. Louis Board of Aldermen. This new ordinance establishes a 7-man commission and covers employment policies by firms securing municipal contracts. The NAACP, the Urban League, the American Jewish Congress, the Human Relations Council and the National Conference of Christians and Jews worked in close harmony in securing this legislation.

The employment of Negro taxi-cab drivers by major St. Louis taxi-cab firms. The St. Louis NAACP worked closely with the Teamsters Union and taxi-cab firms in achieving this new integrated employment policy. At present more than 90 Negro drivers are employed by the major taxi-cab firms.

The employment of Negro drivers by the St. Louis Coca Cola Company. This new employment policy was worked out in a series of conference which included the St. Louis NAACP, the Teamsters Union, the Urban League and company representatives.

The employment of Negro driver-salesmen by several bread companies. This particular achievement was accomplished by the St. Louis NAACP Youth Council.

New Jersey: The MONTCLAIR branch honored its past presidents with a Yuletide tea in December, with Mrs. Jessie Campbell, chairman of the education committee, as mistress of ceremonies. The following past presidents were introduced and extended appreciation: Dr. Sampson Ballou, Mrs. Carrie Young, who represented her mother, Mrs. Mary Allen, now deceased; Dr. S. L. Catlett, George E. Wibecan, Jr., Arthur Williams, Leo B. Marsh, who was unable to be present and was represented by his wife; Mrs. Bessie Marsh, Logan McWilson, and Raymond Johnson. Musical selections were rendered by Miss Morton, Mrs. Peoples, William Carter, and Mrs. Morrison.

The Montclair branch reports the following newly elected officers: Mrs. Octavia Catlett, president; Raymond Johnson, vice-president; Mrs. Fannie Downey, treasurer; Mrs. Lillian Sterling, secretary; and Barbara Hill, assistant secretary.

During 1956 the branch gave assistance to the victims of white oppression in the South by sending them food and clothing.

New York: The CORONA-EAST ELMHURST branch reports a gift of $100 to the fighting fund for freedom from the local First Baptist church.

A talent show sponsored by the BRONX youth council was a sellout to more than 500 people. More than 300 young people had to be turned away.

The CENTRAL LONG ISLAND branch reports the following newly elected officers: Dr. Eugene Reed, president; Major Braxton, vice-president; Mrs. Dorothea Cumberbach, second vice-president; Mrs. Geraldine Allen, third vice-president; Laska Strachan, secretary; Undine Matthews, assistant secretary; and E. M. Cumberbach, treasurer.

Last October 28, the Women's Auxiliary of the BUFFALO branch sponsored a successful fashion show. Mrs. Erelene Rainey is president of the Auxiliary.

North Carolina: The CHARLOTTE branch and youth council sponsored a successful youth conference in Charlotte on December 16. Theme of the conference was "The New South—Its Challenge to Youth."

Pennsylvania: Dr. Harry J. Greene, president of the PHILADELPHIA branch, reports the following activities and accomplishments of his branch during 1956:

Over 150 Negroes were up-graded to

United Press Photo

PROUD MOMENT—*Mrs. Rosa Parks sits in the front of a city bus in Montgomery on December 21, 1956, as a U. S. Supreme Court ruling which banned segregation on the city's public transit vehicles took effect. It was Mrs. Parks' arrest on December 1, 1955, for sitting in a bus forward of white passengers, which touched off the boycott of Montgomery Negroes against the city's bus lines.*

the assembly line of the Philco Radio & Television Corp. through the intervention of branch officers; the branch initiated action against the owner of the Boulevard Swimming Pool. After a two year struggle in the courts, victory was attained when the Pennsylvania Supreme Court upheld the decision of the lower court which had ruled in favor of the NAACP; the branch initiated a procedure for having policemen taken before the Police Trial Board in instances of brutality or mistreatment of Negroes.

Dr. William M. Freeman (right), professor of education and psychology at Pine Bluff, Arkansas, AM&N College, receives an NAACP life membership plaque from Pine Bluff branch president, Atty. George W. Howard, Jr.

Dr. W. Sproule Boyd (standing left), pastor Franklin Street Methodist church, Johnstown, Pennsylvania, receives 1956 Civil Rights Award of Pennsylvania conference of branches from Dr. B. K. Johnson, chairman of the state NAACP civil-rights-award committee.

The branch won its fight to have Negro tenants in *Olney Gardens Apartments*, a private housing development built under an PHA #608 contract; Alfred Heath entered the *Jefferson Medical School* through the efforts of the branch. Heath had been informed that he was acceptable, but the school "had no room" for him; Major Ernest Fleming seeking to complete his reserve commitment, was accepted by the 79th Infantry Division after the branch had taken his case all the way to the White House. It waged a fourteen-month battle.

Negro gas meter readers and service men trainees were hired for the first time by the local gas workers (UGI) after six years of effort by the branch; NAACP intervened in a *constable ouster*, recited the law on the confiscation of clothing. The clothing was released to mother, daughter, and grandchild; a two year struggle to have Cyril Russell's *grade restored* at the Arsenal ended in success. Case set a precedent in that a local governmental agency was directed to set up FEP committee for the first time.

Jointly the national and local NAACP played a role in *securing* the release of Jackie Watson from an Army Prison. There was evidence of prejudice. The branch effectuated the transfer of *Mrs. Sarah I. Brooks*, at the Frankford Arsenal. This transfer was being held up by a prejudiced supervisor.

Dr. John B. Garrett, Jr. (L), basileus of Eta Phi chapter of Omega Psi Phi fraternity, presents $500 check for NAACP life membership to Atty. Herbert Tucker, Jr., president of the Boston, Massachusetts, branch.

College and School News

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The January-February issue of the *Virginia Education Bulletin*, published in Richmond, Virginia, publishes an informative editorial, "In Retrospect," on the highlights of the 69th annual convention of the Virginia Teachers Association.

■

FISK UNIVERSITY'S globe-trotting Jubilee Singers returned to the campus in December after their triumphant two-month goodwill concert tour of Europe which carried them to nine countries and the leading cities of the continent.

Rave notices followed each of the 56 concerts given by the Singers. "This has been a fabulous tour," exclaimed John W. Work, the renowned director of the group.

Dr. George N. Redd, dean of Fisk and chief educational administrator of the university since the death of President Charles S. Johnson, has been elected to the board of directors of the Southern Editorial Reporting Service.

■

The results of the first systematic archeological excavations in the Montaña area of Peru, carried out as part of THE AMERICAN MUSEUM OF NATURAL HISTORY'S long-range study of the area, were announced in New York City in January by Dr. Harry L. Shapiro, chairman of the Museum's department of anthropology.

According to Dr. Shapiro, Donald Lathrap, a graduate student in Harvard university's department of anthropology, spent four months in the

rainforested region known as Montaña. Most of his excavations were done in the Shipibo village of Yarinacocha on the Ucayali river, a major tributary of the Amazon. Here he discovered pottery indicating that the site had a long history of habitation and found evidence that these ancient residents had relationships with cultures in many parts of South America.

■

The Middle East crisis was discussed at ATLANTA UNIVERSITY in December by Alec Robertson, British information officer for the Southeast, and Andrew Ezenkwele, a Morehouse senior from Nigeria. Mr. Robertson claimed that British and French intervention in Suez was a commonsense and prudent move. Mr. Ezenkwele justified Egyptian seizure of the canal on the grounds that oppression by colonial powers had left poverty and a psychological legacy of hostility. The two speakers appeared at a town meeting sponsored by the political science departments of Atlanta and the other institutions in the Atlanta University Center.

■

Dr. Armand J. Eardley, dean of the College of Mines and Mineral Industries, Salt Lake City, Utah, was presented in a lecture on "The Riddle of Mountain Building" on January 10 by the Sigma Xi Club in the chemistry building of MOREHOUSE COLLEGE.

Morehouse's recently released dean's list contains the names of 70 men who have qualified for the honor roll by maintaining an average of "B" or above, with no grade below "C," during the second semester of the academic year 1955-56. Tribute was paid to these 70 honor students on December 12 when the college observed Honors Day with a special program in the Sale Hall auditorium.

■

Over $700 was raised for the benefit of the VIRGINIA UNION UNIVERSITY band fund at the second annual "Faculty Frolics" directed by Dorothy Farer. Some 2,000 persons at-

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tended this variety program featuring university faculty members.

■

Two MEHARRY MEDICAL COLLEGE alumni have been appointed to the faculty of Washington university, St. Louis, Missouri.

Dr. Herbert J. Erwin, M.D., 1937, was named instructor in clinical psychiatry in the university's school of medicine. Dr. Sydney A. Fraser, M.D,. 1952, was named assistant in clinical medicine in the medical school.

■

Pretty Loretta Young of Mount Vernon, New York, a junior in fashion design at PRATT INSTITUTE, Brooklyn, New York, was the headliner in the 1956-57 style show entitled "My Fair Fashions" given by students of Pratt with costumes by Givenchy and other noted designers.

■

Dr. B. R. Brazeal, academic dean and professor of economics at Morehouse college, was elected president of the ASSOCIATION OF COLLEGE AND SECONDARY SCHOOLS during the 23rd annual convention of the Association held in the Booker T. Washington Technical High School in Dallas, Texas, December 3-6, 1956. Other elected officers are first vice-president Dr. John E. Codwell, principal Phyllis high school, Houston, Texas; second vice-president Dr. James A. Colston, president Knoxville college; and secretary-treasurer Dr. L. S. Cozart, president Barber-Scotia college.

■

Walter E. Stewart, 25, a native of Georgetown, British Guiana, and an expert on international law, recently joined the faculty of LINCOLN UNIVERSITY (Mo.). Mr. Stewart, who holds three degrees and has completed work for his doctorate at Columbia university, has traveled extensively in Europe and was one of three persons among 38 candidates to receive a diploma from the 1956 session of the Hague Academy in Holland.

■

There were, according to NATIONAL EDUCATIONAL TELEVISION *News* (November-December 1956), more than 682 programs in 51 series developed by NET and its affiliated stations by the end of 1956.

■

Andrew J. Schroder, second vice-president in charge of industrial and

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public relations for the Scott Paper Company, was assembly speaker on December 14 at VIRGINIA STATE COLLEGE.

VSC will celebrate the 75th year of its founding March 1-3, it has been announced by the president of the college.

■

Zechariah Chafee, Jr., was featured speaker at MORGAN STATE COLLEGE's second annual Bill of Rights Day last December. The distinguished Harvard professor emeritus proposed that the federal government use its residual powers, based on the enactment of federal legislation, to preserve human rights.

■

A three-day conference sponsored by the General Board of Evangelism of the Methodist church was held on the DILLARD UNIVERSITY campus in December. It was one of five Christmas conferences which met between Christmas and New Year's Day. The conference, on the theme "In Quest of New Spiritual Life," was attended by sixty-six young ministers and their wives.

■

Glen L. Evans of the UNIVERSITY OF WISCONSIN will set up modern craft-working laboratories in the Booker Washington Memorial Institute near Monrovia, Liberia, West Africa. The program will be under the auspices of the Foreign Operations Administration.

■

TUSKEGEE INSTITUTE was host in November to the 14th annual Professional Agricultural Workers Conference. The conference theme was "New Services and Aids for Improving Southern Agriculture."

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Mildred McDaniel, winner of the women's high jump at the Olympic Games held in Melbourne, Australia, is a Tuskegee senior in physical education.

■

Two authorities in the fields of college curricula and business management have been added to the UNITED NEGRO COLLEGE FUND's staff of part-time consultants. The services of Dr. M. R. Trabue, professor of higher education at the University of Kentucky, and James W. Bryant, assistant treasurer of Hampton Institute, will be made available to the Fund's member colleges and universities to help them with curricular problems and fiscal procedures.

A new Negro has emerged in the South today, a Negro capable of decisive, united action, Dr. Martin Luther King, Jr., leader of the Montgomery bus boycott, stated at the UNCF symposium in Hunter college assembly hall, New York City, on December 11. The Hon. Chester Bowles, former United States ambassador to India, was the principal forum speaker, and Dr. King was one of four Negro leaders who took part in a panel discussion, "The Negro Southerner Speaks."

■

FAYETTEVILLE STATE TEACHERS COLLEGE and faculty and students honored retiring president Dr. J. Ward Seabrook for his thirty-three years of service to the college and the community with a testimonial reception on December 8. The college and the local community have named a city street, a USO building, a college auditorium, and an elementary school in Cumberland county in honor of Dr. Seabrook.

Ten upper classmen at Fayetteville, all North Carolinians, appear in the forthcoming issue of *Who's Who Among Students in American Colleges and Universities*. They are Harold Hubbard, Elizabeth Gerald, Ruth McAllister, Carolyn Peack, Johnnie Murphy, Hardy Williams, and Lucille Gilchrist, all junior; and Beatrice Smith, Mary Robinson, and Perbena Pierce, seniors.

■

Dr. S. Ralph Harlow, NAACP board member, has a dozen or more graduate students at SPRINGFIELD COLLEGE, during the second semester, making a study of civil rights, with special emphasis on the effects of the Supreme Court decision in integration in public education. Outside experts, both white and Negro, are invited in as lecturers.

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Book Reviews

GLOBE-TROTTING BARD

I Wonder As I Wander: An Autobiographical Journey. **By Langston Hughes. Rinehart & Co., Inc. 1956. IX+405pp. $6.00.**

Langston Hughes is the last practitioner among the corps of novelists whose star ascended in the 1920s. Countee Cullen, Claude McKay, Wallace Thurman and Rudolph Fisher are long gone to their great reward. Some perhaps suffered the fate of the depression's Giles Johnson, Ph.D., who—as Frank Marshall Davis tells it—"could orate in Latin or cuss in Greek and, having learned such things, he died of starvation because he wouldn't teach and he couldn't porter." Others, however, gladly sought refuge in Seats of Higher Learning.

Only Hughes stuck it out and he is now being well compensated for any privations he suffered during his long artistic career. In addition to this six-dollar autobiography, other Hughes books on current booklists include *A Pictorial History of the Negro in America, Simple Takes A Wife,* and *The Sweet Flypaper of Life.* Hughes also has written lyrics for folksongs, juvenile books, newspaper columns, jazz criticism and reams of poetry.

Whereas most writers settle for one autobiography, Hughes already has written two, *The Big Sea* and *I Wonder As I Wander.* His latest only covers the years from 1930 to 1938, so it could well be sub-titled Volume II of the life and times of one of America's most colorful (no pun intended) talents. But like most of Hughes' works, *I Wonder* is marked by a lack of reasoning of the whys and wherefores of race relations. Hughes is at his wonderful best when he reports on the troubles of poor Harlem Negroes or the ways of white folks. In his "Simple" stories and in much of his poetry Hughes captured the Negro idiom with unequaled warmth and compassion. But when it comes to telling on himself or his friends, Hughes is strangely evasive, two autobiographies to the contrary notwithstanding.

Almost half of Volume II is devoted to Hughes' wanderings in Soviet Russia. Hughes made the trip as a member of a theater group which was to have made a Russian movie which never materialized. As for Hughes opinions of the Soviet system, suffice it to say that he seems to take a middle-of-the-road position, neatly balancing the pros and cons until they add up to zero.

Hughes also hop-scotches to Japan, China, Spain and France, but the book's best sections are the first two which deal with hungry nights in the Carribbean and lecture tours of southern Negro colleges. Best of all is his account

LANGSTON HUGHES, *author of* I Wonder as I Wander.

Griffith J. Davis

of his trip from Daytona Beach, Florida, to New York with an artist friend and the late Mrs. Mary Bethune riding in the single seat of a Ford coupe. It seems that Mrs. Bethune had planned a trip to New York by train, so she rode along with the boys to save the fare. Hughes reports that whenever the trio got hungry on the road, they stopped at the home of some of Mrs. Bethune's friends. He continues:

"According to a popular saying in Florida, before Mrs. Bethune reached the wayside home of any friend anywhere, the chickens, sensing that she was coming, went flying off frantically seeking a safe hiding place. They knew some necks would surely be wrung in her honor to make a heaping platter of southern fried chicken."

It was the remarkable Mrs. Bethune who urged Hughes to go all over the South reading his poems. Hughes tells how he bargained with college officials for fees, scaling them from $100 down to a square meal. He recaptured the attention of slumbering audiences with a poem about miscegenation—"a very provocative subject in the South," he slyly adds.

These little insights into Hughes warm personality are too few and far between. Maybe in his next volume he'll tell more about how he made poems pay at a time when Negro writers were dropping like flies.

LUTHER P. JACKSON, JR.

LUTHER P. JACKSON, JR., *is a reporter on the staff of the* Newark Evening News, *Newark, New Jersey.*

EUROPEANS IN AFRICA

Pan-Africanism or Communism? The Coming Struggle for Africa. **By George Padmore. London: Dennis Dobson, 1956. 463pp. 11 illustrations from photographs. 25s ($3.50).**

Prospero and Caliban: The Psychology of Colonization. **By O. Mannoni. Translated by Pamela Powesland. With a foreword by Philip Mason. New York: Frederick A. Praeger, 1956. 218 pp. $4.25.**

These two challenging books complement each other, dealing as they do

with the political, economic, ideological, and psychological problems of an emergent Africa. Mr. Padmore is the well-known Anglo-Antillean expert on African affairs; Dr. Mannoni, a former French colonial official in Madagascar. Mr. Padmore wants to know which way African nationalism, communism or pan-Africanism? Dr. Mannoni is concerned with the social and personal problems involved in the relationships of Europeans and Africans—the superiority complex of the one and the inferiority complex of the other.

The term pan-Africanism is used by Mr. Padmore to describe both African nationalism and the concern which people of African descent throughout the world have for the welfare of any other group of Africans. Pan-Africanism in the latter sense he traces back to white establishment of a "National Home" for Negroes in Sierra Leone. This was not African nationalism, but the white man's scheme for getting rid of unwanted blacks. Later settlement of Liberia under auspices of the American Colonization Society was similarly motivated—in this case to rid the United States of unwanted free Negroes. Present-day African nationalism has its origin in the Black Zionism of Marcus Garvey and the series of pan-African congresses whose guiding spirit was Dr. W. E. B. Du Bois. After tracing the political and constitutional growth of the Gold Coast and Nigeria, Mr. Padmore discusses the colonial problems throughout Africa with detailed comparisons of the British and French systems. The British system "provides the greatest possibility for dependent peoples to attain self-determination along constitutional lines." The French system provides the greatest possibility for self-development of individual colonials along French cultural lines. "The French judge a man by his culture; the British by the color of his skin."

There is also a chapter explaining the socio-economic causes of the Mau Mau outbreak in Kenya as well as a discussion of South African *apartheid* policy.

Communism, Mr. Padmore emphasizes, is not an immediate threat to Africa, since African leaders are critical of Communist cynicism and opportunism, but unless Europe is willing to shed its colonial attitudes and to recognize African aspirations to freedom, Africans may turn in desperation to the Kremlin. Despite the perfidiousness of her African policy, Russia has less of white man's insolence than other Western whites (Africans have never had experience with Russian colonial officials) and she is, for reasons of her own, of course, an open champion of African nationalism. This gives the Soviets a certain advantage, and it is one the Western powers cannot afford to ignore.

Mr. Padmore, however, regards tribalism as more of a "present menace" than communism because of its innate conservatism, which makes it antagonistic to western ideas of progress, and because of its fissiparous tendencies, which become evident with the removal of alien control. "The traditional African way of life needs," he explains, "a cataclysm to free it from its own decay."

Pan-Africanism or Communism? should be read by everyone interested in the future of Africa. The range of Mr. Padmore's information is enormous, his understanding of communism and African problems deep, and his writing inspiring.

It is interesting reading Mr. Mannoni's *Prospero and Caliban* in conjunction with Mr. Padmore's *Pan-Africanism or Communism?* Whereas Mr. Padmore describes the system and how it works, Mr. Mannoni analyzes the effects, in psychoanalytic terms, of the system upon its participants, both European and African. And though his material is derived from experiences in Madagascar, his conclusions apply, *mutatis*

mutandis, to Africa or any other colonial area. Mr. Mannoni contends that the arrogance of most colonial whites, their open contempt for Africans, is not a product of their colonial experiences, "but of traits, very often in the nature of a complex, already in existence in a latent and repressed form in the European's psyche, traits which the colonial situation has simply brought to the surface and made manifest." The normal person, the man adjusted to his society, "would not in the first place feel the urge to go to the colonies." This emotionally impoverished, neurotic European may be thought of, Mannoni says, as "the predestined colonial."

The natives, on the other hand, develop feelings of inferiority and dependence. They spring "from a physical difference taken to be a drawback—namely, the color of the skin."

These personality changes in the European and the Malagasy are the complexes analyzed in this provocative book.

JAMES W. IVY

***Poesies Haitiennes*. Edited by Maurice A. Lubin. Preface by Augusto Frederico Schmidt. Rio de Janeiro: Livraria-Editora da Casa do Estudante do Brasil, 1956. VIII+147pp. $1.50.**

Mr. Lubin makes accessible in *Haitian Poetry* a selection of 128 poems from 54 representative Haitian poets covering a period from Coriolan Ardouin (1812-1835) until today. The author says that in his *Panorama de la Poesie Haitienne*, 1950, (co-authored with Carlos Saint Louis) he tried to give a general picture of the Haitian poet, but that in *Haitian Poetry* he is performing the more delicate task of "making a selection, a choice; in other words, of outlining an Anthology of Haitian Poetry."

Most of the classic Haitian poets are included and his book would parallel an American anthology which began with Anne Bradstreet and included Poe, Bryant, Longfellow, Frost, *et. al.*, as well as T. S. Eliot and Hart Crane. He makes no mention as to whether his poets are Romantic or Parnassian, nor does he group them by periods, and this is perhaps just as well in a country where poets group themselves around literary journals. Some of his poets are, in *La Jeune Haiti* (1894) group: Justin Lhérisson; *La Ronde* (1898), Probus Blot and Etzer Vilaire; *L'Essor* (1912), Léon Laleau and Luc Grimard; *Revue Indigène* (1927), Jacques Roumain and Emile Roumer; and *Les Griots* (1935), Carl Brouard and Jean Brierre.

The reader will find such old favorites as Brierre's "Black Soul," Brouard's "Nous," Camille's "Nedje," Coicou's "Complaintes d'esclaves," "Dupré's "Hyme á la liberte," Oswald Durand's "Idalina," Grimard's "La Légende du Premier Drapeau," Laleau's "Trahison," Moravia's "La Femme en bleu," Roumain's "Angoisse," Georges Sylvain's "Frères d'Afrique," and Emile Roumer's "Marabout de mon coeur," justly famous here in John Peale Bishop's English version, "The Peasant Declares His Love."

No anthologist, of course, ever satisfies his readers. They always wonder why he left out this or that poet or poem. I miss Léon Laleau's "Vaudou" and "Silhouette," Jean Brierre's "Me revoici, Harlem," Oswald Durand's masterpiece, "Choucoune," which seldom finds its way into anthologies because, apparently, it is written in *créole*. There are five-and-one-half pages of biography and bibliography and a lively preface by the noted Brazilian poet, Augusto Schmidt. *Haitian Poetry* should not be overlooked in any collection of Haitian literature.

Maurice A. Lubin, born in Jacmel, Haiti, on September 21, 1917, was educated in Haiti and the United States, and has been by turns teacher, lawyer, statistician, census taker, and Haitian

representative, in 1955, to the UN demographic congress held in Rio de Janeiro, where he now resides.

JAMES W. IVY

***A Pictorial History of the Negro in America.* By Langston Hughes & Milton Meltzer. New York: Crown Publishers, Inc., 1956.**

The authors are to be congratulated on the successful job they have done in popularizing some of the salient aspects of the Negro's history in America through pictorial representation and appropriate text. The book contains nearly 1,000 illustrations from prints, engravings, photographs, paintings, newspaper clippings, handbills, etc. The seven sections are devoted to Slavery (1619-1863), Free Men of Color (1619-1863), The North Star (1619-1863), Up from Slavery (1863-1900), The Souls of Black Folk (1900-1920), The New Negro (1920-1941), and Toward One World (1941-). There is also a bibliography of works consulted, picture credits and an index. The authors say their "plan was to convey the sweep of history . . . [since] no book of this length could tell the whole story." Two few pages, however, of *A Pictorial History of the Negro in America* are devoted to Negro achievements and advances during the past twenty years. And one notices a paucity of pictures in the last section, "Toward One World."

JAMES W. IVY

THE FAERIE QUEENES

***Giovanni's Room*. A novel by James Baldwin. New York: The Dial Press, 1956. 248pp. $3.00.**

James Baldwin portrayed religious passion in his first novel, *Go Tell it on the Mountain* (1953), but in his second, *Giovanni's Room*, he tackles the scabrous subject of homosexual love. In this novel the chief figures are David, an American expatriate; the Italian homosexual Giovanni and David's American girl Hella. David has to make a choice between marrying Hella or continuing to live with his *ami-amant* Giovanni in the miserable room which gives the novel its title. But David can never face up to himself, Hella, or Giovanni. He abandons Giovanni, who in his disconsolate despair murders an old "fag" Guillaume. David tells the story from southern France in a flashback on the morning Giovanni is guillotined for his crime. His imagined love of Hella turns to repulsion and when the story ends he is having furtive affairs with sailors. The scene of the story is Paris, mainly in *boites à tantes* and the brutal homosexual world of Jean Genet. It seems a pity that so much briliant writing should be lavished on a relationship that by its very nature is bound to be sterile and debasing. Frustration, despair, and death are usually tragic, but in *Giovanni's Room* where these elements are served up in a homosexual romance they strike the reader as incongruous and therefore crudely comic rather than tragic.

JAMES W. IVY

STORIES REDISCOVERED

***Contos Esquecidos* [Forgotten Tales] de Machado de Assis organizaçao e prefácio de R. Magalhaes Júnior. Rio de Janeiro: Editora Brasileira S/A, 1956. 271pp. Cr$90,00 ($1.80).**

***Contos Recolhidos* [Collected Tales] de Machado de Assis organizaçao e prefácio de R. Magalhaes Júnior. Rio de Janeiro: Editora Brasileira S/A, 1956. 277pp. Cr$90,00 ($1.80).**

***Contos Avulsos* [Sundry Tales] de Machado de Assis organizaçao e prefácio de R. Magalhaes Júnior. Rio de Janeiro: Editora Brasileira S/A, 1956. 264 pp. Cr$90,00 ($1.80).**

Contos Esparsos [Scattered Tales] de Machado de Assis organizaçao e prefácio de R. Magalhaes Júnior. Rio de Janeiro: Editora Brasileira S/A, 1956. 282pp. Cr$90,00 ($1.80).

Contos Sem Data [Dateless Tales] de Machado de Assis organizaçao e prefácio de R. Magalhaes Júnior. Rio de Janeiro: Editora Brasileira S/A, 1956. 276pp. Cr$90,00 ($1.80).

One of the most important publishing events of 1956 in Brazil was issuance of these five volumes of short stories by Machado de Assis. Editor Magalhães has dug these stories, in the main, from the files of *Jornal das Famílias* and *Estação* and this is the first time they have appeared between book covers. Machado, a prolific writer, contributed stories to the journals under a variety of pseudonyms, many of which, however, were not known until J. Galante de Sousa identified them in his monumental *Bibliography of Machado de Assis* (1955). Identification of the pseudonyms (Galante de Sousa lists twenty-two) has made possible discovery of many forgotten Machadian stories—most of the 73 stories collected by Magalhães were originally signed with pseudonyms. Rediscovery of these stories has rekindled interest in Machado as a master of this art form: witness Dr. Múcio Leão's lecture to the Brazilian Academy of Letters last July on "The Short Story of Machado de Assis" (*Jornal do Commercio*, August 26, 1956).

Machado's sole concern in a story is with man as a moral entity, and as a master ironist his tales are full of compassion, pessimism, and devastating psychological insight. The core of his fictional world is ambiguity, and he was fascinated by the superficiality, selfishness, and general spiritual inadequacy of the individual man.

In "The Pale Woman" (*Dateless Tales*), for example, a young man is spurned by the lady of his choice until he inherits $300,000 from his godfather. He now finds her distasteful and dismisses her as insufficiently pale. Thereafter he courts and jilts one girl after another in his ironic search for a woman even paler. The closest to his ideal is a woman in the last stages of consumption, but she lives only two weeks. Maximo never finds "the palest woman in the world," and the story ends with his death. Is Maximo actually crazy or merely obsessed? It is not clear. But the story does ridicule the romantic quest, and some critics think it reflects Machado's own inner longing for the white mother he had lost so early in life.

"Mariana" (*Sundry Tales*), not to be confused with the "Marianna" of *Various Stories*, is the story of a beautiful, educated young slave woman who falls in love with her master's son, the *nhonhô*. She makes no overtures, but secretly treasures the fragile globe of her happiness until it is broken by Coutinho's betrothal to his cousin. Separated by the void of slavery, Coutinho learns of Mariana's love only upon her suicide. "I was loved by no woman as I was by Mariana, the *cria de casa*," Coutinho sadly muses. The circumstances surrounding Mariana's love and death break up the affiance. "Mariana," while building up the creeping jealousy of the betrothed Amélia with every incident, acts as effective criticism of Negro chattel slavery.

Notable in this collection are "A Skeleton" (*Forgotten Tales*), a Poesque tale; "The Coquette" (*Forgotten Tales*) and "Captain Mendonça" (*Collected Tales*), stories contrasting the dream with the reality; and "A Maiden's Protective Angel" (*Sundry Tales*), a story of absurd fantasy. Though most of these stories have no particular literary merit, they are valuable as mirrors of certain aspects of Rio social life during the last half of the 19th century. They are full of wills, inheritances, widows, padres, and arranged

betrothals. We also find Machado's well-known fictional formula of contrasting a prosaic reality with an extraordinary or fantasmagoric dream, or the digging up of the macabre from a simple narrative. He delights in showing up the weakness and the misery of the human soul. Many of these stories were essays for his later masterpieces.

Joaquim Maria Machado de Assis (1839-1908), see "A Great Negro Author Rediscovered," by William L. Grossman, *The Crisis*, November 1952, is the greatest literary figure Brazil has produced, and one of the world's great writers. In the short story, and he wrote more than a hundred, he is a master of the rank of Guy de Maupassant and Anton Chekhov. "The Psychiatrist," "The Devil's Church," "Turkish Slipper," "The Brass Hat Theory," "Among the Saints," and "Green House" are worthy of inclusion in any anthology of the world's best short stories.

R. Magalhães Júnior, the editor and compiler of these series, is author of the recently published *The Unknown Machado de Assis* (1955). Born in Ubajara, in the northeast state of Ceará, on February 12, 1907, Magalhães entered journalism at the age of sixteen and has since been a prolific producer, with twenty volumes of short stories, plays, history, and biography to his credit. He was elected on July 9, 1956, to Chair No. 34 of the Brazilian Academy of Letters, succeeding the late Dom Aquino Corrêa.

JAMES W. IVY

BACK TO BIRMINGHAM

(*Continued from page* 88)

Warren's words: "If the South is really able to face up to itself and its situation, it may achieve identity, moral identity. Then in a country where moral identity is had to come by, the South, because it has had to deal concereteely with a moral problem, may offer some leadership. And we need any we can get."

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JACK PACKS UP FOR GOOD—*In this prophetic photograph, previously unserviced, Jackie Robinson packs away his Dodger uniform, with the number 42 which he made famous, after the final game of the 1956 World Series in Brooklyn, New York, on October 10. Jackie, after ten years as a Dodger hero, has quit base ball to become a vice-president, in charge of personnel, of the Chock-Full-'O-Nuts restaurant chain.*

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